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THE BIBLE CHAMPION

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THE BIBLE CHAMPION

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Volume 31

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EDITORIAL

Another Example of the Same Thing

F course, all of us have either heard or read about Sir James G. Frazer's notable book, "Folk-lore in the Old Testament." One cannot help acknowledging the learning of Sir James, although the evangelical believer cannot agree with his conclusions. For ourself, we think that he commits the usual fallacies characteristic of the Modernists, and especially that known as the *non-sequitur*.

To add further confirmation to what has been said so often in this journal, namely, that every advocate of the evolution theory brushes the Bible to one side to make way for his subjective conceptions, we present our readers with the following quotation from Sir James:

"In the present work I have attempted, on the lines of folk-lore, to trace some of the beliefs and institutions of ancient Israel backward to earlier and cruder stages of thought and practice which have their analogies in the faiths and customs of existing savages. If I have in any measure succeeded in the attempt, it should henceforth be possible to view the history of Israel in a truer, if a less romantic, light as that of a people not miraculously differentiated from all other races by divine revelation, but evolved like them by a slow process of natural selection from an embryonic condition of ignorance and savagery."

There it is again—*semper idem!* The evolutionist always jettisons the Bible. He never accepts it at its face value; never looks upon it as giving a true history of the origin of the race and of religion. It must be reduced to the status of myth and legend. It is nothing but Hebrew folk-lore. We wish some one would find us just one exception to the rule—an evolutionist who really accepts the Bible as telling the historic truth. He would be a rare bird. Worthy of a place in a menagerie! Our Sir Knight thinks that evolution will

give a truer history of the religion of Israel than the Bible gives. If that is so, why does not evolution convert men, save them from their sins, transform their lives, and put into their hearts the love of God, the assurance of pardon and the hope of everlasting life? These are the noblest and best things that can come into a man's experience. They always make him a better man in every way. Now, if the Bible and its Author do such things for man, it must be because they are true. It is unreasonable to believe that error would change a bad person into a good person. If that were a fact, it would prove that error is more salutary than truth, which is absurd. In view of such reasoning, which seems to us to be valid, we are much disposed to accept the Bible as true; while the speculations of Sir James and his school, which do not have a tendency to make men better and nobler, are very likely to be wrong.

The theory of evolution may give a "less romantic" account of the genesis of the race and of religion than that given in the Bible, says Sir James. We hardly think that the word "romantic" carries a very definite meaning in this context. Perhaps he means fanciful, for the term "romance" is usually applied to works of fiction largely built up by the imagination. If that is his meaning, it is clear that his acceptance of evolution has led him to look upon the early chapters of the Bible as fictitious. This is again the invariable result of swallowing the dogma of evolution. But it is a fact that to regard man as having descended from the denizens of the jungle by means of the selfish and bloody struggle for existence, is not very "romantic." It certainly is coarse and banal enough to suit the taste of the veriest swashbuckler. Jack London tried to foist upon the world a romance of the folk of the so-called paleolithic age, but it seems that its extremely rude and semi-bestial atmosphere and setting did not prove

attractive to the general reading public in spite of the author's well-known literary art.

In regard to the above quotation from Sir James's book, Professor John R. Sampey, of Louisville, Ky., has some pertinent things to say in a review of the book: "Now that there are development and progress from lower and cruder beliefs to higher in the Old Testament may be readily granted; but the fact of divine revelation is not thereby ruled out. Why did not other nations also produce prophets to rival those of Israel? Why did naturalistic evolution work such wonders in Israel and fail everywhere else? Is it not easier to believe the claims of inspiration and revelation in both the Old and New Testaments? If the Spirit of God laid hold of the minds of the prophets and apostles, it is easy to understand why they so far surpass all others in their knowledge of God and man.

"Just as the fossils in the earth have not proved that the body of man was derived from the lower animals, so the traces of barbarism in ancient Israel do not prove that the higher elements in the religion of the Old Testament are merely the expression of the genius of Israel in the realm of religion. To exclude the immediate presence of the Holy Spirit from the utterances of prophets and psalmists is not scientific, but wholly arbitrary."

And we would like to add that the only adequate explanation of the monotheism of Israel and the high ethical and spiritual teaching of the Old and New Testaments is that their writers were divinely inspired. That view explains everything; no other does; therefore it is the best scientific explanation, for science (and also philosophy) must ever seek for an adequate cause for every effect.

Where did the Spirit Descend at Pentecost?

INASMUCH as the events of the day of Pentecost, recorded in Acts 2, are of the greatest significance, it is a matter of much interest to ascertain—if indeed it be possible to do so—just where, in the city of Jerusalem, the disciples were assembled at the moment when the Holy Spirit came upon them.

Some may wonder that there should be any question as to that, seeing it seems to be generally agreed that the gathering place of the disciples was the "upper room." Indeed it is often positively asserted, as if it were a recorded fact, that the upper room was "the birthplace of the church." But the truth is that the record affords no warrant at all for the idea that the disciples were gathered in an upper room when the Holy Spirit came upon them; or that the upper room mentioned in Acts 1:13 was ever their assembling place during the ten days of their tarrying in Jerusalem, in obedience to the Lord's command, while waiting for "the Promise of the Father."

All that is said concerning the "upper room" is, that the apostles, after witnessing the Lord's ascension from Mount Olivet, returned to Jerusalem and went to an upper room, where Peter, James, John and the other of the eleven apostles were lodging. Acts 1:13. What appears from the record, and all that appears, is that those Galileans, during their stay in Jerusalem, had their lodgings in an "upper room." There is no suggestion at all that the sleeping quarters of those eleven

men was also the meeting place of the one hundred and twenty disciples of Christ who were in Jerusalem at that time. Still less reason is there for supposing that the morning of the great Feast-day would have found them gathered in such a place.

The Temple the Place

There was, in fact, but *one place* in the city of Jerusalem where devout Jews, of whatever sect, would have congregated on that morning; and there was but one place where the events recorded in Acts 2 could possibly have transpired. That place is *the Temple*. But it is not upon inference alone that we base our conclusion; for after a careful examination of the inspired records, we venture to say that they contain positive proof that it was *in the Temple* that the Holy Spirit came "suddenly" upon the company of the disciples of the Lord Jesus Christ, and that *from the Temple* the proclamation of God's Good News began to go forth to all the world.

Surely it is befitting that so it should have been. For it is in accordance with all that has been revealed to us of the dispensational dealings of God, and of the connection between the Old Covenant and the New, that the first manifestation of the Holy Spirit's personal Presence should have been in the Temple; that the beginning of the building of the *spiritual House* should have been on the site of the *material House*. Indeed the same reasons which required that the preaching of

forgiveness in the Name of the Risen Christ should begin "at Jerusalem," Luke 24:47, would seem to require also that it should begin at the Temple. Into this aspect of the matter we propose to look a little later; but first we would ascertain whether the inspired record gives any definite indications as to the place where the wonderful events of Pentecost occurred.

"Continually in the Temple"

The first Scripture that bears on the matter is the concluding portion of Luke's Gospel whereof the book of Acts is a continuation, written by the same hand.

Luke records the Lord's commandment to His disciples to tarry in the city of Jerusalem until they should be endued with power from on high, Luke 24:49. The brief record of this verse does not state whether or not the Lord designated any particular place in Jerusalem where they were to await the promised enduement; but the further record given in verses 52, 53 of *what they did in obedience to the Lord's commands*, seems to supply this information. For we read that "they worshipped Him and returned to Jerusalem with great joy, and were *continually in the Temple* praising and blessing God." Luke 25:52, 53.

This passage definitely declares that *the Temple was the place* where they assembled for the purpose of waiting upon God in worship and prayer; and it declares furthermore that they were there "continually." Hence we need nothing further to tell us just where they were assembled whenever we read of their being gathered during that period, "in one place." We have the emphasis of the word "continually," which leaves no room for the supposition that, during the ten days following, they ever assembled as a company in any other place than the Temple. This passage alone seems to make it clear that the Lord had told them to wait *in the Temple* for the promised enduement.

When, moreover, we bear in mind the fact (which appears both from the Scriptures and from other contemporary records) that the Temple, with its vast corridors or "porches," was the regular gathering place of all the various parties and sects of Jews, however antagonistic the one to the other, it will be easy to realize that the Temple is just the place—both because of its hallowed associations, and also because of its many convenient meeting places—where the disciples would naturally congregate.

Edersheim says that the vast Temple area

was capable of containing a concourse of 210,000 people; and he mentions also that the colonnades in Solomon's Porch formed many gathering places for the various sects, schools and congregations of the people. In commenting on John 7 this trustworthy authority says that the gathering places in Solomon's Porch "had benches in them; and from the *liberty of speaking and teaching in Israel, Jesus might here address the people in the very face of His enemies.*"

It was, moreover, and this is an important item of evidence, in Solomon's Porch that the concourse of Jews gathered which Peter addressed in Acts 3. See verse 11. Hence there can be little doubt that one of the assembling places to which Edersheim refers was the "house" where the disciples were "sitting" when the Holy Spirit came upon them.

When Luke takes up, in the book of Acts, the thread of the narrative he dropped at the end of his Gospel, he says (speaking of the apostles) that "These all *continued* (lit. were continuing) with *one accord* in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:14. We have here in substance a repetition of what is recorded in the last verse of Luke's Gospel, namely that, during the ten days following the Lord's ascension, His disciples were "continually" together waiting upon God (they "continued with one accord in prayer and supplication").

The record in Acts omits mention of the place where they so continued; but that information was not needed, seeing it had already been definitely stated in Luke 24:52, 53. But the evangelist adds the interesting fact that the women, and Mary the mother of the Lord, and His brethren, were with them. All this, be it remembered, was done by the Lord's express instructions. They were of course praying for the promised enduement from on high. Luke 11:13.

The next verse, Acts 1:15, states that "in those days (of waiting upon God in the Temple) Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty),"—and then follows the account of the choosing of Matthias as an apostle and witness of Christ's resurrection in the place of Judas. This *doubtless* occurred in their *accustomed gathering place* in the Temple, since they were "continually" there during those days of waiting for enduement from on high.

The Day of Pentecost

Thus the day of Pentecost came; and the occurrence of the *great Feast-day* would furnish an *additional reason* why they should be found assembled in the Temple. The services—the offering of the morning sacrifice and incense, with the accompanying prayers (in which they would undoubtedly have taken part)—began at sunrise. This service being concluded, they would naturally be “sitting” in their customary place; and then it was that “suddenly” out of heaven came that sound as of a rushing, mighty wind.

The words “they were *all* with *one accord* in one place” (compare 1:14) indicate that they were in their customary gathering place in the Temple. Similar words found at the end of chapter 2 lend emphasis to this; for we find there the statement that, after about three thousand souls had been “added” to them, they still continued *with one accord in the Temple*. Verse 46.

This shows that what they had been doing as a small company they “continued” to do, still “with one accord,” as an exceedingly large and *growing* company. It shows further that the place where they were gathered when the Holy Spirit came upon them must have been of such ample dimensions as to admit of *three thousand more being “added” to them*; and it need hardly be said that the Temple was the *only building in Jerusalem, open to the public*, where this would have been possible.

By having before our eyes the several statements of Scripture that bear upon the matter we are examining it will be seen, we think, that there is no room for doubt about it. These are the statements:

Luke 24:52, 53. “And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God.”

Acts 1:14. “All these were *continuing* with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.”

This must have been in the Temple, since it is impossible that they should have been “*continually* in the Temple” and at the same time should have been “continuing with one accord” in another place.

Acts 2:1. “And while the (services of the) day of Pentecost were being accomplished, they were all *with one accord in one place*” (literal rendering).

Acts 2:46. “And they, *continuing daily with one accord in the Temple*.”

These passages reiterate that the disciples continued, during all that period in question, in *one place*, and the first and last passages quoted state that the place was the Temple.

From the last passage it plainly appears that, after Pentecost, they still made it a practice to meet “daily in the Temple,” the wording being such as to show that this was not a new custom from that date, but was the “continuing” of what had been their custom since the Lord’s ascension into heaven.

The Services of the Feast of Pentecost

Additional light upon our subject is afforded by Acts 2:1, when heed is given to the literal meaning of that verse. As rendered in our *Authorized Version* it reads “And when the day of *Pentecost* was fully come.” The word translated by the three English words “*was fully come*” (which rendering is meaningless, since a day cannot be more “fully come” after it has actually come), means literally “*was being accomplished*” (referring to the services appointed for that day). In Bagster’s interlinear translation the reading is: “And *during the accomplishing* of the day of Pentecost, they were all with one accord in the same place.”

What is clearly implied is that they were, as we should expect, in the Temple, for the purpose of taking part in the appointed services, which were then being duly “accomplished.” During an intermission in those ceremonies they would naturally be “sitting” together in their customary meeting-place.

What seems to be impressed upon us by this verse is that, during the accomplishing of the various ceremonies of the day of Pentecost, the disciples were not dispersed and mingled with the great crowds of worshippers, but *kept together*, and were with one accord in one place—not scattered about.

It can hardly be doubted, therefore, that at the moment the Spirit descended upon them they were all in one and the same place somewhere within the large area of the Temple.

The coming of the Holy Spirit took place some little time before nine in the morning (see verse 15), just long enough for the rumor of the marvelous event to be noised abroad (which would not take long), and for an enormous crowd to congregate. There would be ample time for this between the morning services and nine o’clock.

On reading attentively the record in verses 1-14 it will be seen that the events there narrated happened *all in one and the same locality*; for there is no change of location.

Wherever the disciples were when they began to speak in other (heteros-different) tongues or languages, and where the astonished multitude assembled and listened to the first Gospel address ever preached "with the Holy Ghost come down from heaven," that was the very same place where the Holy Spirit came upon them.

It is important to note that in those days, and for a considerable period thereafter, the disciples were in "favor with all the people," Acts 2: 48; and hence they were permitted to enjoy, in common with all Jewish sects and parties, the privilege of assembling for the usual purposes, and as a distinct company or sect, in the Temple. It should also be specially noted that no pious Jews would be anywhere but in the Temple on that day. See Acts 20: 16.

We conclude, therefore, that the *material* House of God served as the womb for the *spiritual* House, and that from it the Church was to come forth, and soon did come forth. For a little while the two were identified, as the true spiritual "Israel of God" was, for awhile, identified with "Israel after the flesh"—the spiritual seed of Abraham with his natural seed. And this is in keeping with the revealed ways of God.

The Source of the Living Waters

The matter into which we have been inquiring seems to have a direct relation with certain prophecies, such as Ezekiel 47, where the prophet describes his vision of the healing and life-giving waters issuing from *out of the Temple*. It was explained to the prophet that the waters which he saw were to go down into the desert (which suggests barren Israel), and to go into the sea (which symbolizes the nations), whose waters should be healed; and the description continues,—

"And it shall come to pass that everything that liveth which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed. And everything shall live whither the river cometh." Ezek. 47: 9.

It is easy to see in this passage the familiar scriptural figures of the Gospel, and its life-giving and healing ministry. So we note with interest that the Temple—the House of God—was to be the source of the stream of living waters.

Whatever may be the final and literal fulfillment of this prophecy, we cannot fail to see in it a spiritual foretelling of the issuing forth

of the Gospel for all mankind from God's appointed center, which broadly was Israel, and more definitely Jerusalem, and still more definitely the Temple. Other portions of Ezekiel's prophecy have clearly a spiritual fulfillment in this dispensation of the Holy Spirit, as we have sought to show in another place. (See "A Kingdom Which Cannot be Shaken.") So we do not attempt, in this brief article, a discussion of the details of this prophecy, or of other pertinent prophecies.

We would call attention also to the prophecy of Joel. Inasmuch as the Apostle Peter quoted from the second chapter of Joel, as having its fulfilment in the coming of the Holy Spirit, and in those miraculous events whereby His presence was manifested, it is significant that, in chapter 3, of Joel's prophecy, there is the promise that "all the rivers of Judah will flow with waters, and a fountain shall come forth of the *House of the Lord*." 3: 18.

We believe that those who are spiritual will be able to see in this verse and its context much that is applicable to this present dispensation, though it may be that the complete fulfilment of this passage, and also that quoted by Peter from chapter 2, awaits the coming again of the Lord from heaven.

Further, we have the very significant record of Acts 5: 17-25, which tells us that when the Apostles were released by the angel of the Lord from the prison into which the religious leaders had put them, the angel bade them, "Go, stand and speak *in the Temple*, to the people *all the words of this life*." Verse 20.

This makes clear, for reasons which we should seek to discern, that it was in the purpose of God that the gospel-stream—"the words of this life"—should begin their flow in the Temple. In this we can see the continuity of God's dealings and the orderly working out of His great plan. Everything pertaining to the old dispensation centered in the Temple. Therefore, it was fitting that the new dispensation should start at that place, and move out thence into the world which it was to overspread.

And, finally, the Scripture tells us that, notwithstanding the strong opposition of the authorities, the disciples ceased not daily, *in the temple* and in every house, to teach and preach Jesus Christ. Acts 5: 40-42.

Waters Flowing from the House of God

For some time after Pentecost the church continued at Jerusalem, and seems to have been tolerated, in accordance with the advice of Gamaliel, Acts 5: 33-40, until the time of

the stoning of Stephen, after which period the gospel stream spread through Judea and Samaria, Acts 8: 1, the church at Jerusalem, the spiritual house of God, being thus far its source.

A little later we find another "church" of God at Antioch; for it is written that Barnabas sought Saul at Tarsus, and brought him unto Antioch, and that for "a whole year they assembled themselves *with the church* and taught much people." Acts 11: 25, 26. Here again in "the church" in Antioch we find the Holy Spirit in full charge; and after a year of teaching *inside* the House, we see the living waters *flowing out*, and producing the results intended in the purposes of God. For we read at Acts 13: 1, 2, concerning "the church that was at Antioch," that "as they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them."

And thus, from the House of God, and in the power of the Spirit of God, the stream of the Gospel flowed out in a new direction, and extended farther than it had yet gone.

No doubt these things are written for our instruction, to show that the work of evangelizing the nations of the world was not designed of God to be an individual matter or a haphazard thing; but that it was to go out from God's own chosen center of operations—His church, the same in every place where saved people are gathered according to His Word; and in the hands of men chosen, equipped, and led by the Holy Ghost.

Still later on the gospel was carried into Europe and it came to Thessalonica—not in word only, but also in power, *and in the Holy Ghost*, and in much assurance. 1 Thess. 1: 5. The result was "the church of the Thessalonians in God the Father, and in the Lord Jesus Christ." 1: 1. And this is declared to be an "example" or pattern for other churches, for the express reason, as the apostle writes to them that, "From you *sounded out the Word of the Lord*, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." 1: 8.

The lesson is easily seen; and if heeded it would put the saints of God in the track of accomplishing, through their gospel efforts, results less pitifully meagre than are seen to-day, and more like those accomplished in the early days. And the first thing of all is *a church of God*, gathered and ordered according to the New Testament pattern, from which the gospel-stream can flow forth upon

its life-giving and healing mission.

There is a further application of this lesson to the individual saint, whose body is the temple of the Holy Ghost. 1 Cor. 6: 19. For in this connection we would recall the words of Christ as He stood in the Temple and cried, saying: "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture saith, out of His belly (or inmost being) shall flow *rivers of living water*." And the inspired evangelist adds by way of explanation the words, "But this spake He *of the Spirit*, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7: 37-39.

Here we have another source from which the "living waters" were to flow out to a parched and arid world, the body of the individual believer in Jesus Christ; and since that body is also a "temple of the Holy Ghost," (for we "have been all made to drink into one Spirit," 1 Cor. 11: 13) we have here a further indication that the Temple was the appointed place to which the Holy Spirit was to come, and from which the living waters were to flow forth.

A Great Difference

Our study brings into view a great difference between the Temple—God's dwelling place in the old dispensation, and the Church—His dwelling place in the new. In the case of the Temple sacrifices were brought *to* it, blood flowed *in* it, and incense (worship) ascended *from* it. But *no healing water flowed from it*. Hence what Ezekiel saw, and what was revealed also to Joel and to Zechariah, living waters going out from Jerusalem, Joel 3: 18; Zech. 14: 8, was something quite new, and to which the Temple and its ritual presented no analogy.

But the "Spiritual House" of this era should be specially marked by being the source of a freely flowing stream of living waters, carrying life and health into all the regions round about. And where this mark is lacking, even when the *form* of the House is quite correct, the explanation will doubtless be found in the conditions *inside the house*.—P. M.

* * *

The first preachers knew that when they would preach salvation they must first follow their Lord in exhorting to repentance. This new-fangled theory is leaving repentance out of the message of salvation, and in that it is false to the teaching of the Lord.

Time and Eternity



TIME is a limited, measured portion of duration, in which there is a constant change and decay. Eternity is endless duration, in which all things are changeless and imperishable. The inhabitants of earth are in time. The inhabitants of heaven are in eternity. It was the evident purpose of God that man should begin his existence in time and afterward enter eternity. While man is in time, God has assigned him a mission, and that mission is to be accomplished by God's power through the agency of man's work. The purpose of man in time, then, is work, with a view to accomplishing his mission. The all-controlling object of man's work is to glorify God and enjoy him.

The greatest revealed work of God is the saving of men, and man's greatest glorification and enjoyment of God must be associated with this greatest work of God. There are other legitimate and subordinate works for man to do, but they all must be associated and culminated in this great work. Man, being intelligent, must work with a plan. No man's plan can cover all work: he is too small. He must therefore select some definite pursuit and definite purpose subordinate to the great inclusive one. The mind, heart and hand of man must be centered on the pursuit which he is convinced God has appointed to him. This pursuit becomes the man's life work, and it must be single and controlling. Paul, speaking of this, says: "This one thing I do." As we have said, this purpose is to be accomplished in time. Time to every man is limited, and therefore he must see that he is not diverted from the attainment of his mission. The waste and sacrifice of time are a great sin and loss.

However, in the faithful pursuit of one's mission, man must remember that he does not exist alone. Other human beings are with him in time, and they, too, have a mission. The lives of all men are correlated with the lives of all others, and the missions of men are correlated one with another, and are culminated at the one point of the glory and enjoyment of God. No man liveth to himself. We are therefore, as part of our mission, required to encourage and aid others in the fulfillment of their mission. Duty to God and duty to man are both a part of God's law for us. Often when we are pressed with duties which seem necessary to our duty and

life-work, we meet interruptions and demands which require departure from our immediate legitimate calling and purpose. These are divine interruptions, and are to be met with love and patience. We must give time to our home, to the help of the weaker, little children, the sick, the discouraged, and to fellowship with those in our own condition of life. Sometimes this requires what looks like sacrifice of our own purpose, but such sacrifice, when in harmony with God's revealed will and appointed law, are most acceptable to God, and often blessed to our fellow beings and ourselves. However time may be devoted to the chief purpose, it must never be dissipated in selfish indulgence, nor wasted in frivolities; God appointed man to work, and while he has strength he can neither be happy nor good without work. Work has its necessary accessories, without which it cannot be maintained; these are recuperation and recreation. Both of these consume time. The question early and continuously arises as to the proportion of time given to each of them. God has fixed at least two limitations. He says, "Six days shalt thou labor and do all thy work. The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Again God indicates limitation of work by the periods of night and day. The Saviour says: "The night cometh when no man can work." But by his inventions man has found a way to work in the night. It is well beyond question that night work and Sabbath work are derogatory rather than contributory to the honor of God and the welfare of man, except in cases of strict necessity and mercy. The world would have been better off had much of the night work and Sabbath work been eliminated.

So much for rest. But what of recreation and relaxation? They are necessary in the present natural world. Excess here means indulgence and frivolity. No definite rule is set for the measure of time for this necessity. If the time devoted to recreation interferes with the success of work, it must be reduced, for the purpose of recreation is to be contributive to work. "Recreation," says Bishop Hall, "is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt."

Another important question is the sacrifice of time. We never sacrifice time when we use it in the pursuit of any legitimate activity.

Some speak of obstacles, sickness, and even death as the sacrifice of time. This is not true. Sickness may be correction. It may be enlarging, and as such is not sacrifice. The late war has caused us to regard death as a sacrifice, because it cuts short one's life career. Death does not come to believers until the

mission and character are completed. Then death is the entrance into the perfect, permanent and eternal, and this is the end of all time, all passing and imperfect plans, and we enter into full fellowship, glory and joy with God forever.—D. S. K.

The Measure of God



HE moment we approach God we find ourselves in the region of vast amplitudes, where all human standards of reckoning fail. And here is where our commonest mistake is made, in trying to measure God "after the image of a man."

In all the satirical literature of the world you will find nothing finer than Isaiah's picture of the idol-maker in his shop. (Isaiah 44:10-19.) He has brought a cedar log from the forest, of straight grain, knotless and of sound heart, "a log that will not rot." He stretches out his rule, and marks it with a line and makes it "according to the beauty of a man." He surveys it with speculation in his eyes; for this god must not be over-tall to pass under the lintel nor over-broad to be carried between the side posts. He projects the figure with compass and chalk-line; and, finding the beam too long, cuts it in two. Then he hews it with an adze and fashions it with a chisel. But, anon, the pangs of hunger are upon him; whereupon he gathers up the chips, kindles them and therewith bakes his food. Now he stands before the fire, rubbing his hands and saying, "Aha! I am warm." And, having satisfied his hunger, he turns toward the half-graven image, the residue of the cedar log, and cries, "Deliver me, for thou art my god!"

In one of the sacriligious lectures of our most famous American infidel he twists the familiar line of Alexander Pope so as to read, "An honest god's the noblest work of man;" but his own efforts in that direction are proof positive that a god made out of the gray matter of the human brain is as really an idol and as grotesque a caricature of Deity as a mud fetich in an African kraal.

If we are ever to find God we must get altogether out of the workshop. Its walls are too close, its air too stifling. Out into the illimitable open, therefore, let us go; out under the lofty canopy where we may measure him in vast dimensions. For our God is a

great God above all gods! No golden band can compass his brow; no girdle bind his loins: no measuring line be laid upon him. The faintest silhouette of him is "high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth and broader than the sea!"

But we cannot hesitate; we *must* know God; for "this is life eternal, to know God." And fortunately we *can* know him by his thoughts and his ways. The invitation comes on this wise: "Let the wicked forsake *his* ways and the unrighteous man *his* thoughts; and let him return unto the Lord who will have mercy upon him, and unto our God for he will abundantly pardon. For thus saith the Lord, "*My thoughts are not your thoughts, neither are your ways my ways.*" So then God requires us to judge and measure him not by any of our common standards or analogies but by his own thoughts and ways.

His thoughts are great thoughts. One of them is Eternity, as compared with time. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, even from everlasting to everlasting, thou art God." (Ps. 90:1,2.)

The Actuary of an Insurance Company can closely estimate the lifetime of man. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off and we fly away." But God is "from everlasting to everlasting." We are immortal; but he is the sempiternal One; that is, he always was and always will be. Centuries come and go, but he abideth.

Chaos and cosmos, principalities and powers; Egypt, Babylon, Rome; Caesar, Alexander, Napoleon; thrones and dynasties; all are as spectres passing in a dream. "The cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherit, shall dissolve and, like an

unsubstantial pageant faded, leave not a rack behind." But God is the same, yesterday, today and forever. He was before the beginning and shall be after the end.

Time is one of his creatures. He made it, as a potter makes a vessel on his wheel. And so far forth his being transcends it. No pendulum swings before him; no hands sweep around his dial. To him there is no yesterday, tomorrow; there is no succession of events. His life is *punctum stans*; the everlasting now.

"Eternity with all its year
Stands present to thy view:
To thee there's nothing old appears,
Great God, there's nothing new!"

Another of his great thoughts is Infinity, as compared with space. In Solomon's prayer at the dedication of the temple he gave us this measurement: "Will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain him." (I Kings 8:27.)

He is subject to none of the limitations of space. He created it and lives outside the periphery of it. Men have builded a niche for Jupiter, a pedestal for Thor, a shrine for Buddha: but the Lord stretcheth out the heavens as a curtain and covereth himself with light as with a garment. Heaven is his throne, the earth is his footstool. The tapestries of his chamber are the glories of dawn and sunset. The walls of his temple recede infinitely as we gaze upon them. He dwelleth in light and glory unapproachable, amid voices of adoration that are as the sound of many waters and mighty thunderings.

"The Lord our God is clothed with might;
The winds obey his will.
He speaks, and, in the heavenly height
The rolling sun stands still.
His voice sublime is heard afar,
In distant peals it dies;
He yokes the whirlwind to his car
And sweeps the howling skies."

The word that expresses his relation to space is omnipresence. Immanence is too impersonal a term to describe it. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, 'Surely the darkness shall cover me,' even the night shall be light about me. Yea, the darkness hideth not from thee: but

the night shineth as the day. The darkness and the light are both alike to thee."

We have observed two of his great thoughts: Eternity, in comparison with which time is but an handbreadth; and Infinity, in which space is lost as a drop of water in a boundless sea.

Let us now measure him by his ways. They are wonderful ways: so wonderful that Paul, in contemplating them was moved to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

One of his ways, however, has been clearly revealed to us; namely, his way of dealing with this world of ours. Our largest visible neighbor is the sun, which is ninety-five millions of miles away. The Empire State Express would require a millennium to carry us there; and once at our destination what should we see? A boundless wilderness of worlds, sparkling like fireflies in the night. Off yonder in the remote distance you might possibly discern an infinitesimal atom of light—the most minute and insignificant in a universe of ten thousand times ten thousand orbs floating in the outlying fields of space. That would be our little world; the only one, so far as we know, that ever swept out of its orbit into sin. If it were left with you to deal with that rebellious atom what would you do with it? Blessed be God, his ways are above our ways. He is not like a father who relentlessly disowns a wayward son. He resolves to save it!

All history is in evidence of that great purpose. Without that clue the so-called "philosophy of history" is naught but threads and thrums. The world just now is so given over to confusion worse confounded that myopic men are asking, "What shall the end be?" But lift up your eyes and see! The key to the problem is the Cross. The whole logic of events revolves around it. The Flood, the Confusion of Tongues, the Jewish Dispersion, the Great Commission, Magna Charta, the Reformation, Waterloo, the rise and fall of kingdoms and dynasties, are minor equations in its solution. God is having his way through them all, proceeding with calm continuity toward the final consummation which is the Golden Age. The Weaver sits ever at his loom, weaving in the lights and shadows of his kingly robe. The end is to be seen from the beginning:

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

So much for God's way with the world; let us now observe his way with individual men and women such as ourselves. What, indeed, are we that he should be mindful of us?

In one of our favorite hymns we sing, "What worthless worms are we!" Some of those who move in scientific circles, while criticizing this contemptuous expression, straightway proceed to prove the rightness of it by tracing their genealogy to the slime of the river-bed. But God thinks better of us. We are his children, made in his likeness, breathing his breath, inheriting a glorious birthright, capable of magnificent accomplishments, with a possible destination in spiritual and eternal life.

And again the key of the problem is the Cross. It is only as we die in Christ unto sin that we live in him unto righteousness. So do we "rise on stepping stones of our dead selves to nobler things." We must needs die in order to live; wherefore it is written, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

This is God's way of getting the better of our sin. Can you think of any other way? His court is a Court of Equity, wherefore the righteous penalty of the Law cannot be remitted. How then can God be just and ye the justifier of the ungodly? Lift up your eyes again and see! At Calvary "mercy and truth are met together, righteousness and peace kiss each other." The Law is fulfilled in the sacrifice of Christ, so that by faith those who were "concluded" under sin come forth into the glorious liberty of the children of God.

There is, therefore, no condemnation to them that are in Christ Jesus. "As far as the east is from the west, so far hath he removed our transgressions from us!" How far is the east from the west? Turn the prow of your vessel toward the setting sun, sail on and on forever and you shall never reach it.

"O cross that liftest up my head,
I lay in dust life's glory dead;
And from the ground there blossoms red
Life that shall endless be."

We sometimes speak of the Cross as "the accursed tree"; let us rather call it the Tree

of Life; for while its roots go down into hell, its crown is in heaven and its branches, laden with twelve manner of fruits reach out to the uttermost parts of the earth. On the Cross the only-begotten Son of God tasted death for every man. From the Cross he offers his redemption to the uttermost, even to penitent thieves, harlots and life-long reprobates. By the Cross he saves utterly; nailing our indictment there, blotting out our sin, sinking it into the depths of an unfathomable sea, washing us, though stained as scarlet, whiter than snow. This then, is the measure of God: "he so loved the world that he gave his only-begotten Son to suffer and die for it."

We conclude, then, that God's thoughts and ways concerning us are practically all summed up in Christ. It is written that when Philip said to Jesus, "Show us the Father and it sufficeth us," the answer was, "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father.* How sayest thou then 'Show us the Father?' Believest thou not that I am in the Father and the Father in me?"

If that means anything it means that if we are ever to know the Father we must become acquainted with him through his beloved Son. Here is where we can measure him "after the beauty of a Man." The Incarnation is God's Thought of us coming out to meet our thought of him "while yet a great way off;" and the Atonement is his Way of Life crossing our desperate footsteps on the way to spiritual death.

In Paul's letter to the Christians of Ephesus, who dwelt under the shadow of great Diana, he pleads for a larger definition of God as measured by his immeasurable love. His closing prayer shall be our closing word. He seems to be standing in a temple whose walls, as he gazes, roll back in vanishing horizons until all temples and pantheons dwindle and disappear in the vast amplitudes where God reigns alone, supreme, eternal and unchangeable. Hear him: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; *that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God!*"—D. J. B.

A State Governor Sees the Point



ON March 13th the State Senate of Tennessee, by a vote of 24 to 6, passed a bill which forbade the teaching of evolution in the public schools of that State. The House had already passed the bill. At this writing the governor has not yet given his signature to the bill, and we do not know what his decision will be.

However, Ex-Governor M. R. Patterson, who is said to be a man of brilliant intellectual gifts and more than ordinary learning, has written his views on the situation. They are so acutely put that we desire to share them with our readers:

"I quarrel with no man for his belief or lack of belief, but I regard it as an unpardonable crime to indoctrinate the minds of the young in the class room or out of it with theories which one may have the right to entertain for himself, but which he has neither the natural nor moral right to inculcate in the minds of children to send them adrift on uncertain and uncharted seas.

"The Tennessee Legislature was right in giving expression by law to the Christian sentiment of the state, that it is both unwise and unfair to the children to teach evolution in the schools.

"In these days we need faith, and no individual and no nation can go far astray who has that faith."

It seems that a string of liberalistic preachers sent in a protest to the legislature against the passage of the anti-evolution bill, but the senators would not allow themselves to be influenced by such propaganda. On this point one of our exchanges offers the following trenchant remarks:

"Think of the spectacle here presented: A body of lay legislators seeking to safeguard the faith of the youth of their State, and prominent ministers using their influence to defeat their efforts to do so! Truly, in these unusual times many deplorable and humiliating things are coming to pass."

Christ and Moses



IT will be commonly conceded that when reference is made in the Old or New Testament to Moses or the words of Moses, it includes the five books commonly called the Pentateuch, and covers the record from the creation down to the close of Moses' life.

In connection with the study of this book or these books of Moses, for some time there have been those who have attempted to make out that these books were simply the compilation of old traditions and records, and therefore without authority. Especially is this true of the Book of Genesis. Grant, however, that the term Moses covers all these five books, then there are some very serious, weighty and conclusives things said about the account of creation and other parts somewhat questioned in our day.

One of these serious statements is uttered by Christ during a contention with the Jews over his observance of the Sabbath and his announcement that God was his Father, and claiming equality with God. Christ accepts their charge, and then gives the cause of their unbelief in him to be their unbelief in Moses, because if they had believed Moses, they would

believe Christ, because Moses wrote of him. The exact words of the text are: "For had ye believed Moses, ye would have believed me: for he wrote of me." This, then, charges the Jews who did not believe in Christ as having lost faith in Moses, whom they held as their final authority. So that, in case of the Jews, Christ declared that they must believe both Moses and Christ, or neither. He then changes his charge, and declares that if any man does not believe Moses, neither can he believe Christ. He says: "But if ye believe not his writings, how shall ye believe my words?" Therefore, all those who declare that the account of the creation in Genesis is only a myth or a legend or poetry, and they do not believe it as fact, are instructed by Christ that they cannot believe in him. This is confirmed by the parable of the lost rich man, when it was declared to him that if his brothers believed not Moses and the prophets, neither would they believe the message though given by one who came from the dead. This is very strong language, and declares that, as objects of belief, the words of Christ and the writings of Moses stand or fall together. Yes, the New Testament and the Old stand or fall

together. Then those men who are going through the Old Testament, giving the lie to Moses and the prophets, are at the same time by the same act giving the lie to Christ.

Modern speculation on the Scriptures,

therefore, is a very serious matter, and its strongest and most determined opponent is the Lord Christ himself, for whose person and character it professes at least admiration, if not love and saving faith.—D. S. K.

Our Several Late Issues



O many of our friends have made inquiries why the CHAMPION is mailed so late that we feel we are obliged to issue this statement. The date of mailing the CHAMPION is the 22d of each month. However, the prompt issuance of this magazine depends almost wholly on the capacity of the managing editor. He is proud he was able to gather around himself such an unusually able staff of editors. But he is handicapped for the want of proper office help.

Unusual demands on the managing editor's time, and the added necessity of making a twenty-three day business trip the month of February, delayed the March issue. Sickness frustrated his efforts to have the April issue out on time. Convalescence was interrupted when one of his sons, in the line of his duty,

was electrocuted, at the great power plant in this city on the afternoon before Easter. In his weakened condition this shock brought on a relapse, and it was with great effort the May issue was mailed on May twelfth instead of April twenty-second.

The four summer issues of the CHAMPION, like the issues of other periodicals, are again reduced to forty-eight pages instead of the usual sixty-four pages. The managing editor leaves on another thirty-one day business trip on May twenty-sixth, and arrangements have been made to mail the June and July issues, under one cover, about June first. Thereafter we hope to mail later issues on time again.

There was no neglect to cause this unusual delay: it was a condition we could not control, and we beg the indulgence of our patrons.

The Sword of the Spirit



HE simplest preacher that ever lived in this world of ours was Christ himself; wherefore it is written "The common people heard him gladly." His congregations never knit their brows as if to say, "I wonder what he's driving at?" He was everybody's preacher, and everybody could understand him. No lesson in homiletics has ever equaled his when, taking a child upon his knee, he said, "Except ye become as this little child ye shall not enter the kingdom of God."

And next to Christ the greatest, because the simplest, of preachers was Paul. It is true, as Peter said, that "in his Epistles are some things hard to be understood," but never in his sermons. There he continually harped on two themes; one was the story of his conversion on the way down to Damascus and the other was "This Jesus is the Christ." And always his preaching was marked by extreme simplicity. He was probably the most learned man of his time, but he never aired his learning in the pulpit, except once—when he preached on Mars Hill to the philosophers

of Athens—and then it would appear that his sermon was as water poured upon the ground. It is clarity that counts; as Paul himself says, "I had rather speak five words with my understanding, that by my voice I might teach others, than ten thousand words in an unknown tongue."

Our congregations are made up of men and women who are busy all the week in their shops and offices or so "cumbered with much serving" at their household cares that they have—or think they have—little or no time to ponder on spiritual things. But they have pastors who are solemnly pledged to devote all their time and energy to the study of the Scriptures and the ministry of eternal life. When the Church bell rings on Sunday these busy people say, "Let us go now to the Sanctuary and hear what the preacher has to say about God's gracious will." A sermon, however eloquent, on art or science or philosophy or anything but the Gospel, based on mere personal opinion or on any authority short of a divine *yea and amen*, must under such circumstances, be like the dry bed of a river to a thirsty soul.

Wherefore, a loyal minister of the Gospel must stand upon the integrity of the Word. This is his *terra firma*. In his equipment for service he is armed with one weapon only, namely, "the sword of the Spirit which is the Word of God." Here is a two-edged blade, "quick and powerful, piercing even to the dividing of soul and spirit." The minister who has lost confidence in his Bible is like

a soldier going into battle with a wooden sword; but he who reads the superscription of the King on his Damascus blade can rest assured of the promise "Thus saith the Lord, my Word shall not return unto me void but it shall accomplish that which I please and prosper in the thing whereto I sent it." —D. J. B.

The Champion is of great service to the cause of true spiritual religion.—Professor L. S. Keyser, D.D.

Notes and Comments



ACCORDING to the magazine known as *Science*, Professor Lynn Thorndike, of Columbia University, has been investigating the status of science in the fourteenth and fifteenth centuries. He reported recently that "remarkable advances in science had been made during this comparatively unknown time." He gives a number of instances which indicate that the people of that period were not as much steeped in ignorance as is sometimes thought. Then the editor of *Science* adds: "The study of the natural sciences, however, declined, due not to religious opposition, but because of the failure of the universities themselves to promote interest in the study." Why, that is news indeed! Heretofore we have been made to believe by infidels and liberalists that the church was to blame for the blocking of the progress of science during the medieval ages! Now we are finding out something different, the scientists themselves being witnesses.

In commenting on some of the speculations of the evolutionists, the editor of *Science* (January 23, 1925) has this to say: "Anthropologists at present regard the human genus as having once existed in two species, Neanderthal Man and Modern Man. The theory holds that Modern Man drove out and exterminated the Neanderthal species." He adds that "there seems to be little doubt that this is what happened in Europe." Dr. Henry Fairfield Osborn also holds that the Cro-Magnon men swept up from the Mediterranean Sea, and made war on the Neanderthal race, and totally extirpated them. The Cro-Magnon Man was the first really human being. This is according to the most outstanding advocates of evolution. Now will the men who

call themselves "Christian evolutionists" tell us whether this Cro-Magnon murderer is to be identified with the first man in Genesis who was created in the divine image, and whom God pronounced "very good" after his creation? Just think it over.

Writing in *Science* for February 13th, Dr. E. G. Conklin, of Princeton University, passes most bitter criticism on the trustees of Mercer University, Macon, Ga., for dismissing Dr. Henry Fox from the faculty of that institution. Taking Conklin's version of the case as correct, we feel sure that his dismissal was not without sufficient cause, however popular he may have been with his students and his colleagues in the faculty. Dr. Conklin says that Dr. Fox was dismissed "because his private theological opinions are not as positive and clear-cut as those of 'a majority of the Baptists of the State of Georgia.'" This seems in itself to be a fatal "give-away." If his "private theological opinions" are of a certain type, and if he is an honest man, those opinions would come out in his teaching. Perhaps he disguised his views in the classroom, but when he was asked to divulge his real views, it was found that they did not agree with the constitutional requirements of the university, founded and supported by the prayers, activities, and sacrifices of the loyal Baptists of the south. Why, then should he have been retained? Why would an honest man want to hold a position in a school with whose fundamental principles he was not in accord? The time is here when Christian institutions of learning shall have to inquire into the honesty of the men and women who are chosen to teach in them. Honesty is better, anyway, than so-called "scholarship."

In the same article as the one just cited, Dr. Conklin declares that Dr. Fox's theological views, which have been published, "are an admirable presentation of the religious views of a reverent but liberal Christian scholar." Yes, but Mercer University was not founded to teach a "liberal" kind of religion, but the religion taught in the Bible and by Christ. Conklin also says of Dr. Fox's statement: "It deserves wide publicity as an example of rational religious faith; but of course it only served to inflame the more the Fundamentalists who renounce reason and common sense in religion and who demand the expulsion of all who do not accept their own narrow and literal interpretation of the Scriptures and creed." But evangelical believers will not be daunted by such high and mighty scorn. How are the Holy Scriptures to be interpreted if not literally? If language can be interpreted to mean anything you like, what is the use of employing language at all? When the creed says of Jesus, "who was conceived by the Holy Ghost, born of the Virgin Mary," what is the only honest interpretation of the language employed? Every enlightened mind and conscience ought to be able to answer, "That language means just what it says, and nothing else." It is evident, therefore, that Dr. Fox held views that were out of harmony with the fundamental principles on which Mercer University was established.

Continuing the discussion, we have this suggestion to make: If college and university professors think that the sacred cause of truth demands public teaching of principles which are contrary to the foundation principles of the schools in which they are employed, let them resign like honest men, and establish institutions of their own kind. This is a free country. No one is compelled to remain in a position and draw a salary where he is not wanted. An acute educator, in speaking of anarchistic teachers in public schools, said recently: "We need a law that will make it impossible for these radicals to bite the hand that is feeding them, and live off the country which they are trying to overthrow." And that is just the way the evangelical church feels regarding those teachers who are eating her bread and at the same time undermining the very doctrines for which she has established her schools. If the truth requires freedom, it requires honesty much more; of the two honesty is the greater.

It should be remembered that Christian

people are very much in earnest about their religion. They have had an experience in regeneration that it is true; that it is the power of God unto salvation. With them it is not a trifling matter for any one to scoff at it or undermine confidence in it. Indeed, they believe that the temporal and eternal welfare of souls is imperilled by rejecting it or tampering with it in such a way as to destroy its saving power. On account of this seriousness, they are willing to sacrifice money and ease to establish and maintain institutions of higher education, in order that the young people of the church and the country may have the privileges of culture under Christian auspices. Now we ask in all conscience, whether it is right and fair for any member of a faculty supported by these Christian people to teach another doctrine than that for which the institution stands, and thus sap confidence in the very religion that moved the founders to establish it.

True, science is a great power in the world. It has accomplished wonders in the material realm, and has helped to make our earthly life pleasurable in many ways. In an indirect way, too, it exercises a moral influence in the world. What we mean by "an indirect way" is, the study of natural science affords its devotees mental occupation and interest, so that they usually do not care to spend their time and effort in the pursuit of immoral practices. However, science in itself has little moral dynamic, and still less spiritual power to help men. Where are the people whom it has saved from lives of sin? Has any one ever been regenerated by mere science? Has it ever lifted the inebriate from the gutter and set his feet on the highway of holiness? Has it ever given an inquiring soul the assurance of spiritual truth, pardon, salvation, redemption and immortal destiny? Everybody knows that it has no such power. But what has Christianity done? It has saved many millions of people from sin and despair. Among our personal acquaintances we can cite the reader to many people who were once in the bondage of evil and ruinous habit, but who have been "born from above," and are now living lives above reproach and telling others the story of their redemption. Where has science ever achieved such victories? Nowhere. Its results, good as they are, move on a lower level. Therefore it is no wonder that Christian people are unwilling to have physical science come along and rob the world of the transforming power of their holy religion. These

are indeed serious matters, and scientific devotees ought to have enough moral and spiritual insight to appreciate their seriousness.

Professor E. T. Brewster, a well-known scientist, calls Professor George McCready Price "another adult howler." He does this in that scientific journal called *Science*! This is a mark of scientific dignity and poise, we presume! No doubt Professor Brewster thought of the word "howler," because his mind is so largely engrossed with the "howling" monkeys with which he claims a close relationship.

And why does our major-domo of evolution call Professor Price a "howler?" Because, forsooth, the latter spoke of the worked-up pictures of Haeckel's "Anthropogeny"—that is, pictures of imaginary human embryos—as "photographs." Says Dr. Brewster ironically, "Not only did he (Haeckel) *photograph imaginary embryos*—he did it twenty years before any one else had photographed *real ones*!" (The Italics and exclamation-point are Brewster's.) No doubt Professor Price in advertently used the word "photographs." But that is a small point to haggle about. The real issue is that Haeckel *did* "doctor up" his pictures to make them fit into his scheme of evolution. Here is one of his admissions, quoted directly from his own writings: "In many of my works I placed in juxtaposition a number of various embryos of amniota in three stages of development. I intentionally omitted unessential features from the representations, in order that the essential features should come out all the more clearly." See "The Answer of Ernest Haeckel," p. 21, just issued by an infidel American firm. Similar admissions are made on pages 24, 25 and 42. Yes, Professor Brewster, it is Haeckel's manipulation of data to make his theory look as plausible as possible that is the major issue. It is frivolous to haggle about a mere lapse in words. Drawings of imaginary embryos were just as deceptive as photographs would have been.

Another scientist has arisen to deny that the "struggle for existence" has had much to do with the evolution of species. This time it is Dr. J. C. Willis, who has written a book entitled "Age and Area." Another scientist, Professor S. J. Holmes, of the University of California, criticizes Willis' view, saying that it is inadequate. He thinks more of the "struggle-for-existence" doctrine than does

Dr. Willis. All this disputation among the evolutionists as to the method and causes of development proves that the theory is still in the hypothetical stage, and should not be taught in a dogmatic way.

It is interesting to know that the scientists have at last discovered the function of the thymus gland. According to the editor of *Science* (Feb. 13, 1925), this gland "has been a puzzle to physiologists, for its function has never been discovered." But now Dr. Oscar Biddle has experimented with pigeons by removing their thymus glands, and has found that, thus treated, they lay shellless eggs. But when he feeds them on thymus they lay the normal kind of eggs, those with proper shells. This is very interesting, and very important, too. Heretofore the evolutionists have thought that the thymus gland was a mere vestige, because they could discover no use for it. Now it has been proven in the case of pigeons to have a distinct and necessary function. Here, then, it is not a relic. But mammals and human beings do lay shelled eggs. So the evolutionists declare that in higher animals (including man) the thymus gland must be a vestigial inheritance from their remote ancestry. Why so? If it were not a useful organ, would it not have disappeared long ago? Some time it will be found that the human race could not continue as it is without this gland. Therefore it is probable that it belongs to the original structure of man as he came from the creative hand of God.

Another monkey-face appears in the papers. A bold-typed heading in the New York *World* flamed it forth in this way: "New Missing Link, Manlike Ape, Stirs Science." Then there appears the "reconstructed" head and face of an imaginary creature decidedly monkeyish about the jaws, with a somewhat human expression in the eyes and the upper part of the face. Professor Raymond Dart, a British scientist, found the skull of a juvenile ape in South Africa, which he thinks has more "humanoid" characteristics than "anthropoid." It is hard to see what is the difference between "humanoid" and "anthropoid." The latter word is from *anthropos*, which means man. Evidently the reporter should have contrasted "humanoid" with apelike or simian. There is still much dispute about the classification of the skull. It should be remembered that it was the skull of a young, undeveloped ape; also that the drawing is what is known as a "reconstruction." Thus no one knows what

kind of an expression the face exhibited, except as the scientists use their imagination. In such cases it is very easy to fill in what one's theories suggest. Thus we do not think that this Taungs Skull, as it is called, affords any evidence that man has descended from a simian stock. The owner of the skull may have been of a different species from the anthropoid apes of today, and may even have borne a closer physical resemblance to man, and yet his mentality might have been of the purely animal type. Facially the monkey looks a good deal like a man, but he (the monkey) is not any more intelligent than the dog, the horse or the elephant, and is by no means as useful.

But what is to be thought of all this desperate effort, which has fairly become a mania, to trace man's ancestry to an animal origin? Think of the money, time and energy expended! And suppose the theory were proved, what good would it accomplish? Would it advance civilization? Would it make men more human, unselfish, beneficent? Would it enhance man's evaluation of himself in the eyes of God? Would it become an added incentive to win men to Christ and for men to come to Christ? Would it cause men to love God and the Bible more? If man came up from the brutes, would not that fact tend to make him feel more brutish? If he advanced by means of "the terrific and bloody road"—the struggle for existence—would he not be inclined to think that, being a product of that struggle, he should advance his own interests by the same law? Think it over.

Perhaps, indeed, all scientific research has some value. But much of its value is rather incidental. It is not on the main track of progress. Suppose that much of the money and time spent in hunting for an ape grandfather for man, were spent in lifting people in civilized lands to a higher moral and spiritual level, in going after people who are down and out and winning them to Christ and a higher life, in carrying the gospel to superstitious and suffering pagan tribes—if all this were done, would not the race speed on more rapidly on the highway of true progress? We believe it would. Are not too many educated people of today giving their attention to side-issues?

Suppose, again, our scientists and other enlightened people would lift their thoughts to a higher plane, and would give their precious

time and effort to finding the traces of the divine image in human beings in spite of sin and ignorance, and on that basis would carry to them the evangel of the restoration of that image through faith in Christ, thus injecting hope and courage and new life into their souls, how rapidly the world would grow better! Within the last few weeks the writer of these lines met a man who, fifteen years ago was in the bondage of strong drink, having gotten so low in the scale that many times he was put in jail. But fifteen years ago he went to a Christian mission, found Christ, was saved from sin, from thralldom to strong drink, and today he is a most successful physician and a man of excellent reputation and influence. He believes with all his heart that man was originally created in the divine similitude, because he has had the experience of its restoration in his own life. On the other hand, how many people have been saved like that through this crusade in favor of man's animal pedigree? We have never heard of one. We have known of many who have lost their faith in the Bible, and therefore in Christ, through the acceptance of this animalistic theory.

In his notorious "farewell" sermon Dr. Fosdick definitely called himself a "heretic." He averred, "I am proud of it. I wouldn't live in a generation like this and be anything but a heretic." Well, he has classified himself correctly. However, he proves his lack of historical knowledge and theological acumen when he tries to put Paul, Luther, Calvin and Knox in the same company. Those men were all thoroughly orthodox. The following is the succession of real heretics in church history—the heretical succession to which Dr. Fosdick belongs: Marcion and other Gnostics, the Docetists, the Manicheans, Nestorius, Arius, Cerinthus, Pelagius, Novatian, Socinus, Abelard. These men are regarded as heretics by the whole evangelical church. Dr. Fosdick is of them in spirit, and, in many ways in doctrine as well. We wonder whether he is "proud" of the company to which he belongs.

In Peter Bayne's rare book, "The Testimony of Christ to Christianity" (not new, but good, 1904, second edition), we find this statement: "Christianity cannot be historically a fable, and ethically divine." We wonder that the liberals did not see this evident point long ago. They ought to read more solid books and think more logically.

THE ARENA

A Scientist's Analysis Analyzed

By Leander S. Keyser, D.D., Springfield, Ohio



IN the magazine known as *Science* (March 6th), Professor Edward L. Rice, of Ohio Wesleyan University, Delaware, Ohio (a Methodist school), has published an article on "Darwin and Bryan: A Study in Method." Of course, he criticises Mr. Bryan and upholds the theory of evolution. Just now we are not concerned to defend Mr. Bryan, although that might be done quite successfully. Our purpose is to analyze some of Professor Rice's statements regarding religion and evolution.

Science Relatively Unimportant

At one place he deals with Mr. Bryan's contention that evolution and true Christianity are irreconcilable. Then he moralizes thus: "Confronted with Mr. Bryan's alternative, some young men will give up science. This is unfortunate, but relatively unimportant. Others (more, I believe) will feel themselves compelled to give up religion. This I regard as an inestimable loss to them and to the Christian church. In this day of the world's desperate need of religion, I cannot look with equanimity upon any movement which tends to split the forces of the church rather than to bring them into harmony, or upon any attempt to read men essentially religious out of the church because of non-essential differences in scientific or theological belief."

These statements demand consideration. First, the professor observes that for some young men to give up science is "relatively unimportant." If that is so, why do the evolutionists insist so militantly on the acceptance of their theories, and call other people who cannot accept them by all sorts of discreditable names? Why must even the children of the grades and the high schools be taught evolution in spite of parental and other protests, if "it is relatively unimportant" whether they accept the theory or not?

On the other hand, our writer declares that for the young people to lose their religion is "an inestimable loss." Then why not do everything to conserve their religion? If the matter of science is so much less important

than religion, one would think that the greatest concern of a man like Professor Rice would be to teach religion pure and strong, and to be extremely careful to teach nothing that would undermine religious faith. And it is a fact that many young people are turned from full confidence in the Bible as a book of religion, because many of the scientists teach that its opening chapters cannot be accepted at their face value. They feel—and their conception is logical—that, if the Bible is God's book of revelation, it ought to begin and to continue throughout to tell the truth. Especially its first chapter ought not to contradict its second chapter, as Professor Rice himself holds is the case.

In the latter part of the above quotation Dr. Rice speaks about reading men out of the church "because of non-essential differences of scientific or theological belief." This is another admission that the theory of evolution is "non-essential." Then why insist on propagating it, and thus creating division in the Christian church? Surely it is not the opponents of evolution who are the disturbers; it is the men who have brought in a theory which is certainly not in harmony with the plain and honest interpretation of some parts of the Bible, especially the parts pertaining to origins. Is it right to agitate and split the church on things that are non-essential?

Arguments for Evolution Examined

The article in question refers to Huxley's summary of the arguments for evolution under seven categories, which are as follows: From Embryology, Homology, Geographical distribution, Rudimentary organs, Classification, Modification under varying conditions, Geological succession. He complains that Mr. Bryan does not deal effectively with these seven points. That is, he either evades them or slurs them over. Yes, these are the septette of arguments on which the evolutionists base their theory. In this journal and elsewhere we have dealt with them again and again. Space will not allow a treatment of all of them at this time. But we shall notice those that are the most important.

Begin with embryology. This means the

recapitulation theory. How often this argument has been refuted by the opponents of evolution! Perhaps it has not always been done convincingly, but the exponents of evolution have never paid any serious attention to the objections raised against the theory. To say nothing of others, Professor G. M. Rice has often pointed out the weaknesses of the embryological argument.

Our argument stands as follows: Suppose it were proven that the human embryo in its ante-natal development does repeat all the main features of vegetable and animal life, would that prove man to be the result of natural evolution? It would not. That might be one inference; but another is just as reasonable, and we believe much more probable. It is this: God formed man's body to be vitally connected with the whole physical realm, so that he would fit into his environment. Hence, when He fashioned his body out of the soil of Eden, He did not make it wholly different from other organisms which He had created and formed, but in many ways like them. Therefore the so-called recapitulation theory, if proven true, would indicate the unity of God's plan and purpose.

Evolution is also based upon homology—that is, the correspondence of parts in different organisms. The evolutionists are able to point out certain homologies between man and the beasts, especially the apes and monkeys. We do not deny that they exist. But do such correspondences *prove* man's derivation from these animals? They do not. That is an inference only. Scientific men ought to be able to distinguish between a demonstration and an inference. To our mind, man's resemblance in many ways to animals points to the same Creator, who had unity, not hodge-podge, in mind when He made the world. Hence He acted reasonably, forming man to be at home organically in the midst of the cosmos that was created and developed for him as its crown and master. When you see two automobiles standing side by side, bearing close resemblance, you do not say that the one evolved from the other, but that the same mechanic planned and constructed both of them. So creationism has no difficulty in explaining homologies.

In the doctrine of rudimentary organs—usually called “vestigial”—recent investigations have brought out the fact that many of these organs, once supposed to be useless, have a very distinct and necessary function to play in human life. Does not Professor Rice re-

member that some scientists just a little while ago attributed man's whole physical and mental outfit to the secretions of the thymus, pituitary and the other endocrine glands? Those men proclaimed that every man is just what his glands make him. Dr. Gregory only a year or two ago said that perhaps the reason the monkeys made no progress for many milleniums was that they lacked certain glands. Therefore those glands cannot be vestiges, because they are necessary organs of the human body.

In other numbers of this journal we have cited scientists who have told us that the vermiform appendix—one of the “pet” vestiges of the evolutionists—serves a most useful purpose in producing certain secretions that are needed for sound health, especially during the early years of human existence. The coccyx also is found to be necessary to support the muscles of the lower part of the body. Thus the doctrine of rudimentary organs as marks of man's evolution from an animal stock is rendered null and void.

What About the Geological Succession?

Over and over again the defenders of evolution repeat the argument from geological succession. One wonders whether they never read anything that opposes their theorizing. Has not Professor George McCready Price shown again and again within the last decade that there is no place on the earth where the geological succession holds good? He has also shown that in many places and over large areas so-called “older” rocks (with their fossils) are found lying conformably on top of so-called “younger” rocks. This proves that the “older” strata are really the “younger.” You see, the so-called geological succession was first arranged to establish evolution, and now it is appealed to prove evolution. This is a specimen of reasoning in a circle that evolutionists do not seem to be able to understand because of their lack of training in the principles of logic. No one can demonstrate the classification of the evolutionary geologists by the empirical method.

That the vegetable forms came first, then the simpler animal forms, then the more complex, and so on up to man, is very probable, and seems to be reasonable; but this can be adequately explained by means of successive and progressive acts of special creation. However, science, if based on verified knowledge, cannot prove such an orderly succession, because the rocks and fossils refuse to lie in the proper order.

The Bible and Evolution

These are all the so-called "proofs" of evolution that we can take time and space to deal with at present. We must now follow our scientist in his adventure into the field of Biblical interpretation. In this realm he does not seem to be quite at home. Speaking of logical processes, he gives this sample: "Evolution must be false, *provided* the first two chapters of Genesis are literal and accurate science." Now, Professor Rice professes to be a Christian and to believe that the Bible is from God, for he says a little further on that the Bible is a "progressive, evolving revelation of God's will to man." If that is so, why did God reveal Himself in the first two Genetical chapters in an erroneous way? Why did He not move the writer to tell the truth as far as he went? If God revealed to the Biblical writer that He was the Creator, and nothing more, why did he (the writer) say any more? Why did he not stop with the first verse. Why depict a cosmogony at all if He did not intend to tell the truth about it? Our author says oracularly: "The lesson of the first chapter of Genesis is the Creatorship of God, not the details of the method." Then why did the writer enter into "the details of the method?" No, gentlemen, your treatment of the Bible destroys its divine character. If you can treat the early chapters as mythical or allegorical, you can treat any other part of the Bible in the same way if it suits your subjective fancies. We believe in dealing honestly with the Book, whether men accept it as divine or not.

Our scientist shows himself unfamiliar with the best and latest Biblical exegesis in his treatment of Paul's saying, "The letter killeth, but the spirit giveth life" (2 Cor. 3:6). An examination of the context shows that "the letter" here does not refer at all to a literal interpretation of the language of the Holy Scriptures, but to the law. Read on into verses 7-11 and see. The whole reference is to the giving of the law on Mt. Sinai. Paul's teaching here is this: If you try to be saved by the law, it will kill you, because the law condemns the sinner. The only way by which you can live is by faith in the grace of God through Christ brought to you by the Holy Spirit.

There would be no sense in saying that the acceptance of literal language in the literal way would kill a person. Paul says, "By grace are ye saved through faith." That is literal speech. How can you understand it

except literally? And to accept it literally will give you life; to refuse to accept it literally means spiritual death. Thus it is absurd to quote Paul as saying that, to accept language literally will kill people, but to "interpret" it allegorically will give them life. The allegorists are quoting the wrong party when they quote Paul.

Was Our Lord a Modernist?

The liberalists in theology—all of them are evolutionists, too—are masters in the art of finding parallelisms that suit their purposes. For example, Professor Rice says: "Jesus Christ was a Modernist, not a Fundamentalist, in the matter of Old Testament criticism; and the Gospels are full of His efforts to overcome the deadly literalism of even His own disciples."

Jesus Christ a Modernist! Then why did He quote from Deuteronomy three times in His conflict with the devil? The Modernists to a man regard Deuteronomy as of very late date, and teach that it was foisted upon the people of Israel in the time of Josiah as a work of Moses to give it more influence and authority. Jesus also referred to Gen. 1:27 and 2:24 as the authoritative account of the origin of man and of the institution of monogamous marriage. These references are found in Matt. 19 and Mark 10. He also said: "Ye search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me." And again: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Note this also, spoken after Jesus had risen from the dead: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Jesus said to the gainsaying Pharisees (John 5:46,47): "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Many other citations to the same effect might be given, but these are enough to prove that Christ was anything but a Modernist.

Like all the rest of the liberalistic critical school, Professor Rice tries to force Christ into their class by citing His apparent modifications of some of the Old Testament writings. At this point, therefore, we shall have to enter the field of Biblical exegesis. We might say, by way of preface, that, if Christ is the eternal Son of God, as He claimed to be and as even the Modernists admit Him to be, then He surely could have modified and

developed any teaching of the Old Testament which, although needful in a former dispensation, would not be relevant in a subsequent dispensation. Even in the Old Testament the divine legislation was sometimes changed and adapted to the needs of the people at different times. This is in accordance with the orthodox doctrine of a progressive revelation. Some of the laws given in Exodus were suited only to the people in the wilderness; therefore in Deuteronomy, just before the Israelites were to become a settled nation in Canaan, these laws were modified to meet the changing order. The letter to the Hebrews is almost entirely built upon this principle that a new dispensation came through the advent and work of Christ, so that many ceremonial observances of the Old Testament were abolished. The Archetype had come; why should the type be continued? Orthodox theologians have always recognized this principle. Therefore Christ may have fulfilled some of the Old Testament injunctions by giving them a fuller, deeper and richer meaning.

But because Christ, the Son of God, could do this, is no reason why any poor, finite mortal should think himself capable of thus modifying the Word of God. Since Christ was unique, He could do many things that mere human beings cannot do. He performed many miracles that are impossible for us. He arose from the dead; we cannot do that by our own power. He made atonement for the sins of the whole world by His bitter sufferings and death; we cannot make expiation for a single sin. In some ways He is our example; in other ways He far transcends our limited powers.

In our exegetical study we shall be guided for the most part by that scholarly interpreter, Dr. Charles F. Schaeffer, in "The Lutheran Commentary," Vol. I. Commenting on Matt. 5:21,22, Dr. Schaeffer says (p. 109): "The Lord does not mean the teaching of Moses himself, but the erroneous mode of interpreting his words. The phrase, 'I say,' indicates that the Lord's doctrine is the opposite of that which was taught by the false Jewish interpreters who lived after the age of Moses." Thus these rabbinical interpreters glossed the commandment, "Thou shalt not kill," by confining it only to the outward act of murder. Christ showed them that anger in the heart was the beginning of murder, and therefore was extremely perilous. Thus Christ did not abolish the commandment of God, "Thou shalt not kill," but rejected only the false

rabbinical refinements, which "traditions of the elders" made "the Word of God of none effect."

Our Lord said (Matt. 5:27,28): "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, That every one that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." Does any one suppose for a moment that Christ meant to abrogate the divine command against adultery? No; He simply corrected the superficial scribal treatment of it, which would have confined it to the mere overt act. He showed that lust begins in the heart. His interpretation was profound.

Another saying of our Lord which is very easy to explain is the following: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, and pray for them that persecute you."

This is no correction of the Old Testament, for there is no command there to hate an enemy. On the other hand, there are commands for the Jews to treat other people humanely. The plain command is, "Thou shalt love thy neighbor as thyself." But the Rabbis had perverted this divine teaching by adding to it, "Thou shalt hate thy enemy." So it was their false manhandling of the Word of God that Christ condemned. Christ a Modernist? Never!

The Law of Retaliation

The only difficult saying of our Lord is the one that deals with the *lex talionis*—the so-called "law of retaliation." We will give our own exegesis of this passage, which is as follows: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto you, Resist not him that is evil: but whosoever smiteth thee upon thy right cheek, turn to him the other also." Let us look at this passage honestly. In Ex. 21:23-25 we find the following, which is given as a divine command: "And if mischief follow, then shalt thou give life for life; eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." The law is practically repeated in Lev. 24:19 and Deut. 19:21.

Now, was Christ's treatment of these Old Testament passages *a la* Modernism? We think not and for several reasons. It is as plain as day that the law referred to here was the civil law, intended for the regulation of the people's government. Read the connection

and see. But this law was not to be carried out in private and individual practice. When a party was wilfully injured by another, there was to be a trial before the proper court, and the guilty person was to be punished according to the injury done. This law was the law of equivalents. It is evident that it was intended for a certain time and among a people who had reached a certain stage. At that time, no doubt, it was the best law to mete out justice between man and man, and certainly would have a salutary effect in certain conditions of society.

But of course, now that the Jews were not a self-governing nation, but were under the rule of Rome, Christ knew that such a law could not be enforced. Thus, like many other civil laws of the Old Testament, it was abrogated, even though it had been a divinely given law for preceding times and conditions.

But most of all, the Rabbis had also perverted this law. Instead of using it as a part of the civil legislation of the Jewish people, they had transferred it to the private sphere, and thereby justified the practice of retaliation. Then, refining upon it, they held that one could hate his enemy, and take revenge upon him for any injury. Correcting this gloss of the Holy Scriptures, Christ said: "Resist not evil," etc. That is to say, "When men insult you, do not fight back, but rather bear abuse." And this is precisely what the early Christians did in days of persecution, and the Christian church was never so pure as it was then, nor did it ever make such forward strides. Anybody who open-mindedly reads the Old Testament will readily see that this law was not given to encourage revenge among the Hebrews, but to govern them civically according to the rule of equity. But when the Scribes and Pharisees perverted the teaching, Christ rebuked them.

Surely our Lord did not mean to abrogate civil law in His day. If He meant to teach such a heresy, He hardly would have told the Jews to "render unto Caesar the things that are Caesar's." Neither would He have performed a miracle to pay His tribute money, nor would He have led two of His apostles to enjoin obedience to "the powers that be." No; it is a mistake to put Christ into the class of the Modernists. He upheld the Scriptures in their literal sense and integrity, and corrected only the rabbinical misinterpretations, which were making the Old Testament Scriptures of non-effect. And then, too, our Lord was able to distinguish between that which was permanent and that which was temporary

in the Old Testament; also between the historical and the allegorical. He never questioned a single historical event in the Old Testament. On the contrary, He treated the Scriptures as historical throughout. He alluded to our first parents, to Abel, to Noah, Abraham, Isaac, Jacob, Moses, Jonah, David, and many others as real historical characters. He never referred to them as mythical or allegorical. Whereas the liberalistic critics deny the historicity of most of the persons named and the events connected with their lives. Our Lord and the Modernists are as far from each other as the north pole is from the south pole. Theologically they belong to entirely different classes. Christ was anything but a dissecting and rejecting critic of the Old Testament.

Christ's View of Genesis I and II

To prove that Professor Rice has no right to claim Christ as a teacher of his school, we point to their diverse treatment of the Biblical account of creation. Christ accepted both the first and second chapters of Genesis as historical (see Matt. 19:3-6, Mark 10:2-9), and saw no discrepancy between them. Professor Rice does not so accept them, but holds that they are discrepant and unscientific. We quote from Rice:

"Mr. Bryan lays the utmost stress upon the verbal accuracy of the Biblical story of creation. But which story? We can hardly believe that his attention has never been called to the fact that there are two such stories in Genesis, the first ending with the third verse of the second chapter. Each has its great moral teaching, different from the other, but consistent with it. But, literally interpreted, their mutual inconsistency is no less glaring than the inconsistency of either, thus interpreted, with the observed facts of geological succession."

Anent these statements, several observations must needs be made. When Christ referred to these two chapters, He treated them as if they were real history, and saw no inconsistency between them. Professor Rice declares that, literally interpreted, they are both discrepant with each other and inconsistent with geology. Then how can Rice claim Christ as an adherent in his school?

Furthermore, if the historical parts of the Bible are not to be "literally interpreted," how are they to be interpreted? When the Bible says, "God created (*bara*) man in His own image," is there more than one way to interpret such simple language? If so, what

are the several methods of interpretation? Is not the literal interpretation of such narratives the only honest method? Ought not language to be accepted at its face value? When the Genetical narrative says clearly that "God fashioned man from the dust of the ground," how can that language be interpreted figuratively? Does it sound like figurative language? Oh! we want to be conscientious in dealing with any kind of literature, and especially that which is sacred. We must not put meanings into language that it does not contain.

Then again, if the Bible is God's revelation, as even Professor Rice admits in this article, is it not strange that he would permit the writer of Gen. I and II to contradict himself? Could not the Holy Spirit, after having indited the first chapter, remember what had been said in that chapter when He came to indite the second chapter? What an anomalous kind of divine inspiration is that which holds that the Holy Spirit contradicted Himself. But, as a matter of fact, the Modernists do not believe in the real divine inspiration of the Bible. They believe it to be only a human document, and therefore all kinds of errors may be found on its pages. They dare not deny our accusation.

But Gen. I and II are *not* contradictory; they are complementary. The liberal critics who aver that they are discrepant prove by that very token that they have not yet found the key to their proper interpretation. Let us see. The first chapter (including 2:1-4) gives a general account of the creation of all things. Then the narrative changes, and the rest of Chapter II tells how God prepared the garden of Eden for man's habitat, and enters into details as to the method by which He brought man and woman into being. In the first chapter the general statement is made that God created man in His own image, but no details are given. The second chapter teaches that man's body was framed from the soil and his soul was breathed into him—the soul that the first chapter says was created in the divine image. In like manner the second chapter describes somewhat minutely how the woman was formed from the seminal substance of the man. Thus the two chapters describe different events, and are therefore complementary, not contradictory. If we did not have the first chapter, we would not know that the psychical nature of man and woman was created in the divine similitude. If we did not have the second chapter, we would not know how their corporeal nature was

fashioned and constituted. So one chapter fills out what is lacking in the other, just as the four gospels are given us by divine inspiration to make the complete gospel.

We must enter our caveat against the statement that the Biblical narrative of creation is inconsistent with the geological succession. We have already shown that this so-called succession is a matter of speculation, not of scientific demonstration, from the very fact that there is no spot on earth where such a succession occurs. Besides, in many places, as has been shown, the so-called "older" strata are found lying conformably on top of so-called "younger" strata. These facts disprove the inferences of the geologists. There needs to be a reconstruction of geological hypothesis to correspond with the facts. The so-called "New Catastrophism," of which there seems to be abundant evidence, agrees most beautifully with the teaching of the Bible interpreted in the honest, literal way.

Evolution—Materialism—Modernism

It is always a pleasure to recognize the truth wherever it is found. We are glad for the following frank admissions on Professor Rice's part: "But neither in 1859 nor in 1924 can the blame for the conflict of evolution and religion be placed wholly on the theologians. There is an *odium scientificum* as well as an *odium theologicum*. In 1859 there were materialistic scientists who seized eagerly upon the evolution theory as a new weapon for attacking Christian faith. . . . Some biologists are scarcely less dogmatic in their support of a materialistic philosophy than is Mr. Bryan in his attack upon evolution. It may be fairly questioned whether the materialistic scientist is not as responsible for the present anti-evolution flareup as is Mr. Bryan himself."

Yes, Professor Rice is correct here. The very fact that the evolution theory lends itself so readily to materialism leads Christian people to be wary of it. When they note that the whole Rationalistic Press Association of Great Britain (a purely infidel movement) rests its whole case, by its own confession, on Darwinism (meaning evolution), that fact should give all Christian people pause. Dr. Leuba's book of several years ago was a thoroughly atheistic one, and discovered to the world the astounding facts that a large number of American scientists (evolutionists, all of them) were either agnostics or atheists. His last book, recently issued, is said to be thorough-going in its atheism.

Almost as serious, if not quite as serious, is the fact that every Modernist in this country is also an evolutionist. And Modernists never accept the Bible outright, but treat it in a rationalistic way. They may profess to believe the Bible, and may even pronounce fine panegyrics upon it; but when you nail them down and ask them to be definite, they will deny the doctrine of plenary inspiration and of inerrancy, and make the Bible a very fallible book, full of "outmoded categories" which the "modern mind" cannot accept (Fosdick). Analyzed to the core, both Modernism and infidelity today are bound up hand


and foot with the doctrine of man's evolution from an animal stock, while the doctrine of his direct creation in the divine likeness is patently rejected.

And it is just as true, on the other hand, that the earnest and devoted believers in the Bible, and in the whole Bible, in the Christ, and the whole divine-human Christ, are to a man opposed to evolution, rejecting it, first, because it has not been scientifically demonstrated, second, because it is clearly in opposition to the honest interpretation of some of the most fundamental parts of Holy Writ.

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter IV

OON after the third meeting in the pastor's study, George Argent, the bank-teller, went up to the office of the young lawyer, Fred Leges, to spend the evening. The completeness with which "the Dominie" had resolved the alleged discrepancies of the Bible which they had taken to him, and the ease with which he brushed away difficulties, inspired these two ardent young Christian workers with a sort of military enthusiasm to rout the Agnostic Club, horse, foot, and dragoons.

As Argent comfortably seated himself, Leges turned, "I say, George, the hint the Dominie gave us at our last meeting, I believe has lots of sense in it: 'Often strict attention to the precise language will resolve many an apparent difficulty.' The president of the Agnostic Club has fought shy of me since our last encounter on the David-Ornan threshing-floor difficulty; but today he was up here, and he slipped a paper before me with three texts of scripture written on it, saying, 'There, young man, try your molars on that.' They were these:

Gen. 46: 26, "*All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, all the souls were three score and six*" (66).

Gen. 46: 27, "*And the sons of Joseph, which were born him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were three score and ten*" (70).

Acts 7: 14, "*Then sent Joseph and called his father Jacob to him, and all his kindred three score and fifteen (75) souls.*"

Said Leges, "These varying numbers, 66, 70 and 75, look rather formidable; but I see they are set in variant conditions, and I shouldn't wonder if the Dominie's hint will enable us to solve the problem. Let's go down to Miss Rysen's and work it out if we can."

Miss Rysen was always "at home" to her young men. Her Bible class was almost the institution of the town. Hardly a young man could come to reside in the place without being invited, either by herself or some of her workers, to join it. And all were brought face to face with their personal relations to the Lord Jesus Christ. Many a young man will rise up and call her blessed, for to her he owes his introduction to the Saviour. This suggestion to go to Miss Rysen's was like an invitation to go "next door to heaven," as one of her class once characterized her parlor.

Sitting under the chandelier, with Bibles in hand, they went to work. "Strict attention to the precise language, now," said Fred. Miss Rysen's quick discernment led her to speak first: "Why! each verse has its own problem, and each different from the others. 1. Gen. 46: 26, 'which came out of his loins,' i.e., his descendants, who 'came with Jacob into Egypt.' Joseph was already there; 2. Gen. 46: 27, 'the house of Jacob,' i.e., the aforesaid descendants plus Joseph and his sons, for all these 'came into Egypt'; 3. Acts 7: 14, 'all his kindred.'" Leges, in astonishment, gave Argent a resounding whack on the back, exclaiming, "George, we've got it! we've got it! now, you see!"

Perhaps two hours were spent in this study, working at the genealogical table in the forty-sixth chapter of Genesis, and hunting up

the marginal references. The discovery of the death of the wives of Simeon and Judah resolved the last difficulty, and the "books balanced," as Argent put it. Their researches gave the following results:

I. Jacob's Descendants

| | |
|--|----|
| Jacob's eleven sons and one daughter---- | 12 |
| Reuben's sons ----- | 4 |
| Simeon's sons ----- | 6 |
| Levi's sons ----- | 3 |
| Judah's sons ----- | 3 |
| Issachar's sons ----- | 4 |
| Zebulon's sons ----- | 3 |
| Gad's sons ----- | 7 |
| Asher's sons and one daughter----- | 5 |
| Dan's son ----- | 1 |
| Naphtali's sons ----- | 4 |
| Benjamin's sons ----- | 10 |
| Judah's grandsons ----- | 2 |
| Asher's grandsons ----- | 2 |

66

II. "The House of Jacob"

| | |
|--------------------------|----|
| All the above ----- | 66 |
| Joseph and two sons----- | 3 |
| Jacob himself ----- | 1 |

70

III. "All His Kindred"

| | |
|--|----|
| Descendants ----- | 66 |
| Living wives of Jacob's sons (the wives of Simeon and Judah being dead)---- | 9 |

75

As George Argent passed over a sheet with the above written upon it in his best banking hand, this trio of Bible students took genuine satisfaction, as well they might, in the results of their work. "Now," said George, "I have a little nut to crack. I have again been looking into Professors Evans' and Smith's *Biblical Scholarships and Inspiration*. On page 102 Professor Smith presents several apparent discrepancies, besides the threshing-floor one, which our pastor disposed of so annihilatingly; and his contention is that these apparent discrepancies are real ones, indeed down-right errors. Here it is:"

1 Chron. 21:5, *There were of all Israel, 1,100,000 that drew sword, and Judah was 470,000 that drew sword.*

2 Sam. 24:9, *There were in Israel 800,000 valiant men who drew sword, and the men of Judah were 500,000.*

"Strict attention, remember, to the precise language," said Miss Rysen, smiling at Leges.

He looked carefully at the texts, and exclaimed: "Pshaw! Ask me something harder, please!" And he went on, "The larger number 1,100,000 in the northern kingdom, Israel, is of those 'that drew sword,' i.e., the whole military array, of whom the smaller number, 800,000 were 'valiant men.' The differentiating word, 'valiant,' amply accounts for the difference in numbers." Said Miss Rysen: "The male population of the southern kingdom, Judah, was 500,000, and of that number 470,000 did military duty, 'drew sword.' Where is the discrepancy, pray tell?" "Somewhat like my class in college," said Argent; "there were fifty men in the class, forty-seven of whom took military drill. The other three were disabled and therefore exempt."

A pained expression came over Argent's face, and he said sadly, "The authors of 'Biblical Scholarship and Inspiration' were professors in a Presbyterian theological seminary, and set for the defense of the Bible, but it seems to me their effort was to discredit the Bible; at least this is the effect. I fear I would have been swept off my feet some time ago, had it not been for our beloved pastor. But I am safe now. I read in a Chicago secular paper today, 'Preachers who set themselves to overthrow the landmarks which their spiritual fathers have planted, have done more to undermine faith than all the professed opponents of Christianity.' And recently I read this from the distinguished Dutch theological professor, Van Oosterzee: 'No church summons ministers to contest her beliefs, and no one can demand of her an act of suicide in the name of progress and toleration.' So don't wonder that the grand old Presbyterian Church bounces its Briggses and its Smiths."

On their way home, the young men saw a light in the pastor's study, and went in. They reported the whole evening in detail, much to his delight. He fully endorsed their findings. As they were about to leave, he put a hand affectionately on the shoulder of each one as they stood together, and caressingly said, "Good boys! good boys! Go on, in this good way. 'Contend earnestly for the faith once delivered to the saints,' as Jude bids, and 'speak the truth in love.'" His voice glided naturally into prayer, and to his earnest petitions that the Holy Spirit would guide them into all truth, and enable them to exemplify its practicalities in their lives before and with men in their daily affairs, and so give it its most effective commendation, they each responded with a fervent "Amen."

Chapter V

THE trio of Bible students, Miss Rysen, Fred Leges and George Argent, came to the pastor's study for a fifth meeting, to get explanation of still further alleged Bible "discrepancies."

Argent was the first to broach the subject. Said he, "I have been reading *Beginnings of Christianity*, by Rev. Dr. George P. Fisher, Professor of Ecclesiastical History in Yale College. On page 406, speaking of the different accounts of Peter's second denial of Christ, he says, 'It is a case where a narrator might not wish to be held responsible for a strictly accurate statement.'"

Said the pastor, "I noticed the same thing in the Professor's book, and, after a little investigation, I found the difficulty very easily solved, when once I had the clue."

Miss Rysen expressed astonishment that a man of that Professor's orthodox standing, should insinuate inaccuracy in Bible statements, and more yet that he himself did not solve a difficulty which a pastor found easy of solution—a pastor, too, whose time for scholarly research, unlike the time of a college professor, is greatly abridged by constantly encroaching pastoral cares. George Argent clapped his hands in applause, in which Fred joined, as Miss Rysen with a look toward her pastor of mingled admiration and triumph, concluded, "What is easy for our pastor ought not to be impossible to a distinguished college professor." Blushing as she saw the warmth of expression into which she had been led by her loyalty to the Word, she meekly added, "I think I had better subside."

The pastor seemed somewhat annoyed by the comparison, and looking as though he did not altogether relish this applauded reflection upon a renowned incumbent of a celebrated historical chair, the justice and pertinency of which, however, he must have admitted, he hastened to call for the passages in question: They were:

Mk. 14: 69, "And a maid saw him and began to say."

Matt. 26: 71, "Another [maid] saw him and said."

Lk. 22: 58, "Another [man] saw him and said."

Said the pastor, "Much has been made of the difference of persons in these passages,—a difference emphasized by the properly supplied words in the brackets. Peter's first denial of Christ was in the open court as he was

warming himself by the fire (Lk. 22: 55). Afterward he went out into the porch, and these three texts have reference to the challenges that there occasioned his second denial. Happily, John 18: 25 furnishes the clew, which many have overlooked, that entirely solves the difficulty. There was, doubtless, in company with Peter in the porch, a more or less numerous, excited throng. Quite confident of his identity, they fling at him, either simultaneously or in quick succession, their angry charges of alliance with Jesus; for John's 'They said therefore unto him' conclusively proves the *plurality* of the charges. John's 'they' will therefore include Mark's 'maid,' Matthew's 'another maid,' Luke's 'another man,' and we know not how many more. Thus these texts are perfectly harmonious."

The completeness of this vindication of the accuracy of the scripture accounts, which have so long been questioned, of Peter's denial, came as a fresh surprise to the little group. They thanked the pastor heartily for the confirmation he was giving to their confidence in the Word of God, when so many teachers in high places are, even though undesignedly, weakening faith in it; and Argent, who is quite an extensive and discriminating reader, said, "It may yet be here, as it now seems coming to be in Germany, the defenders of 'the faith once delivered to the saints,' will be the pastors as against the theological professors." The pastor, with some emphasis, expressed the hope and conviction that George was taking too gloomy a view of the theological faculties. And he added, "What we need is a genuine Holy Ghost revival, and when that comes, 'the Spirit of Truth' will lead these misguided and misguiding brethren into the truth: mist will be cleared out of mystified brains."

Said Fred Leges, "I have to lead the meeting of our Endeavor Society next Sunday evening, and the subject is 'Burdens.' My dear pastor, will you kindly show me what to do with the apparent contradiction in these two texts?"

Gal. 6: 2, 'Bear ye one another's burdens;' and Gal. 6: 5, 'Every man shall bear his own burden.'"

Said the pastor, "The English word 'burden' here translates two different Greek words. The first is *baros*, weight, which enters into the word barometer, an instrument for measuring the weight or pressure-force of the atmosphere. It is used in Matt. 20: 12, 'Which have borne the *burden* and heat of

the day,' where the idea is that of a load, labor, toil, which another may share. The second is *phortion*, another word altogether, and is used in Lk. 11: 46, 'Ye lade men with *burdens* grievous to be borne,' where the idea seems to be that of imposition of obligations, non-fulfilling which, guilt is incurred. *Baros* belongs to the realm of social sympathy and help: *phortion* to that of individual responsibility. The first may be shared: the second must be borne alone. The apparent contradiction vanishes when we understand that the two texts are speaking, not of the same, but of different things. But," said the pastor, turning to Fred, "you will have to use this explanation in your own way at the Endeavor meeting."

Miss Rysen said she would like help on a couple of verses a member of her class brought to her for reconciliation. She read them:

Gen. 2: 2, "*On the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made.*"

John 5: 17, "*Jesus answered them, My father worketh hitherto [Rev. even until now] and I work.*"

Said the pastor, "The contradiction between God ceasing from work and his continuing in work is only apparent, and not real, for the simple reason that, as in the case of the texts Mr. Leges just submitted, different things are spoken of. The work spoken of in Genesis is the work of creation recounted in the preceding chapter: from that God did cease. The work spoken of in John is providential and redemptive work: that has continued 'even until now,' and goes on unceasingly. The work being not identical, but different, there can be no contradiction between the statements."

The visitors expressed their satisfaction in, and thankfulness for, the explanations given, and after planning for another meeting in the near future, went their homeward way.

Chapter VI

IN accordance with the plan formed at the last meeting, the trio soon found themselves again in the pastor's study for a sixth meeting.

Said the young lawyer, Fred Leges, "I have been studying Farrar's *Life of Christ*, and I must say I like it and I don't like it. I like it for the clear elucidation and bright illumination it gives of gospel narratives and scenes; but I don't like

his tendency to make such ready concessions to the criticisms and objections of those who do not seem over friendly to the Word of God. Indeed, he seems to me sometimes to make, if you will allow me, a 'dead give away' to infidelity. Today I read chapter XLVIII, 'Jericho and Bethany,' and in treating of Christ's healing the blind men at Jericho, as recorded in Matt. 20: 29-34, Mk. 10: 46-52, and Lk. 18: 35-43, he says, 'Those who have a narrow, timid, superstitious, and unscriptural view of inspiration, may well be troubled by the obvious discrepancies between the evangelists in this narrative.' I wonder if he means by the word 'obvious' what the dictionary says—'perfectly manifest, easily and plainly to be perceived, palpably true.' That there is a difficulty in this narrative I am aware; but before admitting that there is a 'palpably true' discrepancy, I would like to hear from our pastor."

The pastor thus appealed to responded: "The tendency to which you refer I noticed, and I was pained by it; but his *Life of Christ*, written more than twenty-five years ago, is hardly a circumstance, in this respect, to his late work on the *Book of Daniel*. I think he has incurred a very serious responsibility, to be settled with the Author of the Bible."

Continued the pastor: "As to the alleged, but by no means 'obvious,' discrepancy which Fred has brought to our attention, I have given it careful consideration, and to me it presents not only no 'discrepancy,' but hardly a difficulty worth considering. The passages begin:

Matt. 20: 29, '*And as they departed from Jericho . . . behold two blind men,*' etc.

Mk. 10: 46, '*And as he went out of Jericho with his disciples, . . . blind Bartimeus,*' etc.

Lk. 18: 35, '*And it came to pass that as he was come nigh unto Jericho a certain blind man,*' etc.

"Let me call your attention to a statement of Lee (*Inspiration of Scripture*, p. 353), who, following Augustine, says, 'Any solution which affords a *possible* mode of harmonizing those statements of the sacred writers which present a semblance of opposition, is to be admitted before we can allow the existence of a contradiction.' You readily see that the trouble is made simply by insisting that the three evangelists must refer to the same event. It is possible, not only, but to me it is more than probable, that they refer to two different events. The healing which Matthew and Mark record occurred as Christ and his

disciples *departed* from Jericho, while that recorded by Luke occurred as they *entered*. Allow that these narratives simply tell the truth, as do Augustine, and such modern scholars as Greswell, Lightfoot, Ebrard, and others, and the difficulty instantly disappears."

"Perhaps it ought to be added," said the pastor, "as a relief to what Fred began with, that Farrar says in the same foot-note from which he quoted, 'I believe that if we knew the exact circumstances, the discrepancy would vanish.' Still, his unfortunate 'tendency' could hardly keep him from going on to say, 'But even if, in the course of time, any trivial inaccuracy had found its way into the early documents on which St. Luke based his gospel, I should see nothing distressing or derogatory in such a supposition'—an admission which, as it seems to me, can only accord with a low and unworthy view of divine inspiration; for how can an inspiration that cannot guarantee against a 'trivial' inaccuracy, guarantee against a vital one?"

"But," interposed George Argent, "Matthew speaks of two healings, and Mark of but one. Do these refer to the same event?"

"Yes, I think so," answered the pastor. "Trench, speaking of these three accounts says, 'They can at once be reduced to two, by the rule, which in all reconciliation of parallel histories must be held fast, namely, that the silence of one narrator is not to be assumed as the contradiction of the statement of another.' Thus, and also on the principle that the greater includes the less, Matthew's two would include Mark's one. Moreover, since Mark is the only one who gives the name of the man who was healed, it may be that there was some special circumstance of prominence, or some other sufficient consideration, which led him to specifically single out Bartimeus, and bring him alone to the fore. Though he mentions but one, that is no reason there were not the two of whom Matthew speaks. Therefore I think Matthew and Mark refer to the same event while Luke refers to still another."

Miss Rysen added, "I have noticed that those who hold that these three narratives refer to the same event do so because of the marked similarity of the accounts; Trench, for example, among other points of agreement, instancing that 'our Lord was besought in almost the same words by blind beggars on the wayside, for mercy.' Though their cries are not in all respects identical, each one uses the language, 'Thou son of David, have mercy on me,' or 'us.'"

Said the pastor, "That seems to have been with the afflicted, a sort of common formula of appeal to Christ. The two blind men who were cured perhaps a year and a half earlier, used the same language (Matt. 9:27). The Syrophenician woman's cry was, 'Have mercy on me, O Lord, thou son of David.' Geike tells us that while in northern Europe there is only one blind person in a thousand, in some parts of the east there is one in every hundred. A modern traveller calculates that there are twenty blind persons in every hundred in Cairo. The frequency with which blindness appears among the ailments mentioned in the gospels would surprise one who has not considered the matter. The good news of the Healer must have rapidly spread over the whole country, and the method of approach must have become well known; accordingly the appeal, 'Thou son of David, have mercy on me,' may well have become a common formula. The similarity of these accounts can perfectly consist with their narrating different events."

After hearty expressions of satisfaction with this explanation, Fred said, 'I have another nut to crack. Yesterday the president of the Agnostic Club was up in our office again, and he read me three passages of Scripture, which, upon my word, I do not see what to do with. Said I, I am very busy today, but I will see you later; which meant, of course, after our visit to 'the Dominie'! Here they are, with some brackets I have supplied."

1 Sam. 31:4-5, "*Therefore Saul took a sword and fell upon it; and when his armor-bearer saw that Saul was dead, he fell likewise upon his sword and died with him.*"

2 Sam. 21:12, "*The Philistines had slain Saul in G'iboa.*"

2 Sam. 1:10, "*So I [the Amalekite] stood upon him [Saul] and slew him, because I was sure that he could not live after that he was fallen.*"

Said the pastor, "The same passages were sent to me a little while ago, and I have had time to consider them. Much has been made of this seeming 'discrepancy.' But a candid and fair dealing with these passages, in connection with their context, will, I think, effect a satisfactory reconciliation."

Continued the pastor, "There are three steps in this sad tragedy. The *first* was the death-wounding of Saul by the Philistine archers: 'the archers hit him and he was sore wounded of the archers' (1 Sam. 31:3). The *second* was his own suicidal act; for, keenly smarting under the humiliation and shame of

disaster and defeat, the Philistine arrows were not speedy enough in their fatal work, and so he fell upon his own sword. His armor-bearer, supposing his master therefore dead, took his own life. But this second and self-wounding seems not to have been immediately fatal. The *third* was when the ill-fated monarch, having regained a feeble and flickering consciousness for a moment, solicits and receives the finishing stroke, too long delayed, at the hands of the Amalekite.”*

* A singularly able and shrewd lawyer and an ex-Senator who, as a layman, is perhaps not surpassed by any layman as a Bible scholar and theologian, takes a different view of this case, and in a summary and interesting way removes one element of the difficulty. He kindly writes the author: “As to Saul’s death, I differ with you. Your explanation does not, it seems to me, meet the records. The record of the case shows: 1. That he was sore wounded by the archers; 2. That he asked his armor-bearer to kill him, who

“Such,” the pastor went on, “are the three steps. Either act—that of the Philistine archer, the suicidal hand, or the vagrant Amalekite—would have effected the catastrophe, and death may fairly be said to have been caused by either, but the three combined simply brought the end quicker and nearer.”

Said Fred, enthusiastically, “I’ll see him,” and then, with a plan for another meeting and the usual leave-takings, the little company separated.

refused; 3. That he fell on his own sword; 4. That when his armor-bearer saw that he was dead, (no supposing about it,) he fell on his own sword and died with him. Now this is the whole record of the case. Some days afterwards a wild Amalekite comes to David and tells him a story that is a *lie upon the face of it*, as any lawyer would know the moment he heard it in court. The Bible simply gives what the man said, but does not vouch for the truthfulness of his story; no more than it does for the *truth* of what the Devil said to the woman in the garden of Eden.”

Are There Creeds in the New Testament?

By Professor John A. Faulkner, D.D., Madison, New Jersey



IF we take the time covered by the authorship or writing of the New Testament as, say roughly, A. D. 50 to 85 or 90, years of mighty expansion of Christianity over eastern Asia and Europe, it is evident that the needs of missionary preaching in that foundation era would demand brief statements of faith, items of belief and of conduct, creeds (Latin, *credo*, I believe). For the first question asked of any apostle of a new religion is, What do you teach? What do you believe? What do you ask us to hold? What must we give up of our old faith, what receive of our new? Continental scholars have gone into this with characteristic thoroughness: notably Prof. Alfred Seeberg in his *Der Katechismus der Urchristenheit*, Leipzig, 1903. Without indorsing all that he says it will be interesting to see some facts in this field.

We have the striking passage in Rom. 6:17; “Thanks be to God that whereas ye were slaves of sin, ye obeyed from heart that pattern (lit., type, *tupon*) of teaching unto which ye were delivered.” (Translations mine). Here there was a regular line of marked out instruction which the converts in Rome were held to, and from the context it is evident that it was in this case moral, rather than doctrinal. Methodist ministers know that the General Rules of the United

Society, which Wesley drew up in 1743, and which, when I was pastor, had to be read once a year to the church, were almost entirely ethical, being in this respect an unconscious imitation of that *tupos* or sketch or mould of teaching spoken of by Paul which was held of so much importance that it was not only delivered to the Christians but the Christians were handed over to it (to use the remarkable expression of the apostle). I do not suppose they took an actual pledge or oath to this creed of conduct, but it was no light thing in Christianity.

Another striking passage is 1 Cor. 4:17 where Paul is speaking of his methods of ways—would you call him the first Methodist?—as preacher, evangelist, sufferer, etc. (read verses 6-21: use Am. Standard Revision). He beseeches them to be imitators of him. “For this cause I have sent unto you Timothy, who is my loved (the word is strong) and faithful begotten-child in the Lord, who shall cause you to remember those Ways of me, yes, those Ways in Christ, even as I teach everywhere in every church. Notice Paul does not say the Ways of mine which I live, my behaviour, but those Ways which I teach, which shows that Timothy is to bring up those doctrines (things taught, which Paul gave forth on morals, life, spirit, etc.

What was the content of this moral creed

was the avoidance of those very sins which were most common in the pagan world in which Christians lived: fornication, covetousness, drunkenness, etc. To bring them home to the conscience Paul gives numerous catalogues of these sins, and he generally closes his epistles with ethical warnings, not simply in general terms but with particular mention of actual evils and devilries.

But the creed did not stop at morals. It included things to be believed. Take the famous utterance in 1 Cor. 15.1ff. "I would have you know, brothers, the Gospel which I gospelized to you, which also you received, and in fact in which you stand, through which also you are saved, if you hold firmly with that word I gospelized to you, unless you believed in vain. For I gave over to you first that also I received that Christ died for our sins according to the Scriptures, and that he was buried, and that he arose on the third day according to the Scriptures, that he was seen with the eyes by Peter (the first meaning of the word *orao*, it has others), afterwards by the twelve," etc.

Here we have six items of a definite confession of faith which Paul did not make up himself, but with which he was definitely put in trust, and which he definitely handed over to the believers, apparently without increase or decrease. If we could put it positively it might read:

1. We believe that Christ died (that is, his death was not seeming, as ancient opponents and some modern radicals hold, but real).

2. We believe that that death was for our sins (not for our virtues as an example, not for our lives as moral influence, not for our teaching to show us God's love, of which we were already convinced, but that he was crucified for our transgressions and that he bore our sorrows and sins, not simply as faithful to his calling).

3. We believe that this death thus motivated atoning offering for sin is according to the Scriptures (as part of the eternal plan of God as revealed in our sacred writings).

4. We believe that he was buried (not hid for purposes of deception later, but regularly buried according to Isa. 53:9).

5. We believe that this Christ arose from the dead on the third day, also according to the Scripture (yes, this Christ as thus dead and buried arose in the same body in which he died, and on a certain day, not before and not after, according to his eternal purpose, and thus not to be seen as a ghost at any time

after death, but to be seen in body on the third day and not till then).

6. We believe that this Christ thus risen was actually seen by his disciples (and that repeatedly, so that the disciples had no doubt and could have no doubt of the reality—not of the fact that he lived with God at the moment of his death and might be manifested like any departed as ghost, which they already fully believed as belonging in a general way to the Pharisaic party, but—of his bodily resurrection, and so of the fulfilment of his promises, the conquest of his enemies, and the pouring of a deathless faith into his disciples, and as giving an opportunity for those last instructions which could be imparted only after his resurrection).

And this is the Six Article creed, not of Paul as much as of the whole Christian church, which he received, which he faithfully handed on, which he preached (not simply the social and economic questions of the time, like slavery), in which and by which alone the Christians stand (not by fine doctrines like God is love, that those who obey him shall be saved, etc., which they had believed all along), and on which, he also says, their salvation depends. According to Paul, this was the Gospel, not his alone, but the Christian community's. "Whether then I or they, so we preach, and so ye believed" (ver. 11).

Were there other elements? Alfred Seeberg makes the point (p. 59) that the solemn and formal way in which Paul in Gal. 4:4 mentions the incarnation, (1) that it occurred in the fulness of time and only then, (2) it was the deliberate sending by God not of the highest angel but of his Son, (3) that this Son came apparently not by help of the father, but as being sent as the preexistent Son of God, was "born" only of the "woman," (4) that the purpose of the sending was not moral influence or preaching beautiful things or revealing God's love (all of which they had in the Old Testament) but was redemption, and (5) that the farther purpose of the redemption was to make Christians sons of God by adoption, with the result of the sending of the Spirit of that Son into the hearts of the adopted sons. But the main point is the sending of the Son, spoken of as though it were a formula of a universal confession of faith by Christians. This then might be called the Seventh Article of the primitive creed: We believe that God the Father sent his Son into the World.

Equally striking is the solemn and formal

way in which Paul (and not Paul only, for see James 1:1, 1 Pet. 1:3, and in Heb. 1) brings the Father and Son or God and Christ in one row, not mentioning one without the other, doing it so frequently as to be almost incidental and unconscious, and yet so deliberately as to be formal and stereotyped as though it were a regular confession of the whole community which Paul received with the other items mentioned. This collocation of Jesus with God which we have as though it were a matter of course in the very first epistle Paul wrote (1 Thess. 1:1), perhaps fifteen years after the Ascension—absolutely blasphemous if Christ were not reckoned under the category God—indicates a settled formula received everywhere and springing out of a universal Christian consciousness.

Not only in the introduction to his epistles but every once in a while in them is this done. In one passage Paul justifies this placing of Christ as Lord alongside of the Father as God in cadences or verbal harmonies that suggest a creed or chant or oft-repeated confession:

There is one God, the Father,
Of whom are all things,
And we unto him.
There is one Lord, Jesus Christ,
Through whom are all things,
And we through him. (See 1 Cor. 8:6.)

Was this confessed or chanted or shouted aloud in the congregations? Anyway we have here Article Eight of a universally received creed: We believe in God the Father, the maker of all things, and in Jesus Christ his Son and our Lord, through whom all things are made.

I ought not to take more space in this number. But before I close let me say a word not on this subject but a related one, that is, on the New Testament calling Christ God.

There were two things that the sacred writers were anxious for: first, to distinguish Jesus from the Father who sent him and to whom he was subordinate as being sent and as being Son, and second, to place him within that ineffable mystery and radiance we call God.

Connected with this was the fact that neither in the Old nor New Testament was God a bare mathematical unit, a single unknown quantity x , but that while there was only one God this God had a rich and complex fulness of life. Even in the Old Testament there was distinguished in this divine life Father, Son, and Spirit, and in the New

more distinctly. So that the word God though naturally applied mainly to the Father, can also be used on occasion for the other subsistences or so-called Persons which Scripture, reason, and Christian experience represent as sharing and mediating the life of God.

It will not be denied that the far more natural reading or spacing of the words of Rom. 9:5 is as the American Standard Revision gives in the text, viz., "whose (the Jews) are the fathers, and of whom is Christ as concerning the flesh, who is over all, God, blessed for ever;"—this rather than the margin, placing a semicolon after "flesh" and proceeding, "he who is over all, God, blessed for ever,"—rather a lame and commonplace ending for so masterly a penman as Paul.

In spite of the long and able comment of H. A. W. Meyer, I still feel that the reference of "God" to Christ in Rom. 9:5 is the most natural, though the matter is not absolutely certain. Though he acknowledged that the New Testament teaches the absolute deity of Jesus, he is arbitrary in thinking that the doxologies to him as such in our New Testament are post-apostolic interpolations or additions.

On the other hand even Ritschl frankly acknowledges (*Entstehung der altkatholischen Kirche*, 2 Aufl., p. 79) that Paul gives the name of God without hesitation to Christ and though he does not do this often Ritschl adds that in giving Christ the standing designation Lord, Paul gives him the name over all names, and which designates nothing less than the name of God, and refers to 1 Cor. 12:3, Rom. 10:9, comp. Rev. 19:16, James 2:1.

Christ is called Saviour in Tit. 1:4 and 3:6, and the context and wording of Tit. 1:3, 2:10 and 3,4 certainly suggest that "God our Saviour" there also means Christ.

In Tit. 2:13 you can either translate "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ," or "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." But in either case the reference is to Christ and not to the Father, for no Christian looked for the appearing of the Father, but all Christians looked for the appearance of Jesus. That with their "blessed hope," and though their hope included many blessings, that and that alone was their "blessed hope."

“Riding Two Horses at Once”

By W. H. Griffith Thomas, D.D., LL.D., Philadelphia, Pennsylvania



AN old Latin saying tells us that “it is permissible to learn from an enemy,” and Robert Burns expresses the wish to “see ourselves as others see us.” Christian people of various and varying views have recently had a fine opportunity of realizing the truth and value of both the above adages.

There is published in England every year the annual report of the Rationalist Press Association, which consists very largely of essays on Rationalism of the Free Thought type. The chief writer of the Association, indeed, is almost the Association itself, is an ex-Roman Catholic priest, who has swung from crass superstition to an equally crass materialism.

The last Annual contains an essay by an American Free Thinker, Mr. H. J. Bridges, leader of the Chicago Ethical Society. His subject is the “Fundamentalist Movement in American Protestantism,” and the treatment is of unusual interest, because it tells how the present religious situation in America is regarded by a definite and avowed rationalist.

I am indebted to a New Zealand magazine, *The Biblical Recorder*, an able advocate of “the faith once delivered to the saints,” for the extracts from Mr. Bridges’ paper, which tell their own interesting story for those who have ears to hear. (The italics are due to the New Zealand editor, but the points thus emphasized are just as appropriate and timely over here.)

“There are several features,” writes the Free-thinker, “about this movement which should render it welcome to those who believe in freedom of thought and desire the extinction of superstition. For one thing, it brings into clear focus an issue which has vexed the consciences of thoughtful men for many years, but which has hitherto been utterly ignored by the mass of the public. I mean *the question of intellectual honesty in church and pulpit*. At a recent conference of ‘Religious Liberals’ in the Middle West, after I had expounded the standpoint of the Ethical Societies and expressed the conviction that religious reconstruction on the basis of any theological creed whatsoever is impossible, I was followed by a distinguished teacher in the divinity school of a great university, who gave *one of the cleverest exhibitions of the art of riding two horses at once that I have ever witnessed*. He paid

his compliments in clear enough terms to the ‘Fundamentalists,’ but expressed his own views about God, Christ, the Bible, and the church in *language of masterly vagueness and ambiguity*.

“The next speaker was a ‘Fundamentalist’; and with him the fun began. To me he was exceedingly polite. My language had at least been plain. I did not claim the Christian name, or pretend to be preaching the old doctrines. One knew exactly where I stood, and if one didn’t like it one stayed away. There was no deception about my goods. But Dr. —, and the many hundreds like him in all the churches, were paltering with words in a double sense. And the first mission of the Fundamentalist movement was *to insist upon men’s saying exactly what they meant and meaning what they said*. The old dogmas were to be applied as tests. The Bible was the Word of God. This means that every word of it was true, and divinely revealed. Christ was God made man, born of a virgin, who died to save men from an eternal fire, into which they would certainly go if they refused him. No preacher was to be tolerated who would not positively *ex animo*, profess and teach these things. No more talking about them in a Pickwickian sense. No more calling the Bible inspired and meaning that it is not otherwise inspired than Plato or Shakespeare. No more mouthing about ‘the divinity of our Lord’ and meaning that he was only a rather more enlightened and helpful teacher than Buddha and Mohammed. No more blather about miracles, and meaning that the thing either did not happen or was perfectly natural. No more saying, ‘Conceived of the Holy Ghost, born of the Virgin Mary,’ and meaning, ‘Conceived of the carpenter Joseph and born of his wife.’ No more using the words, ‘I believe in the resurrection of the body’ (or ‘the flesh’—if that is any different) and meaning, ‘I have a vague idea that, although the body is done for, the spirit may possibly survive.’ In short, no more pulpit lying, no more ‘economy’; common honesty and truthfulness in the pulpit. The preacher must say what he really believes, like a man. If his congregation agree with him, they will retain him, and drop their old creed and their old denominational name. If not, they will retain these things and send their man to look for another job. *When people go into a Baptist or*

a Methodist church, they have a right to expect Baptist or Methodist doctrine.

"The satisfaction of being thus complimented by a man who thinks you are doing the work of the devil, and who uses you to belabor other men to whom you feel far nearer in spirit, is a fairly dubious one. But, withal, one could but feel that in this protest there was something extremely healthy and necessary. The Modernist preacher in the old churches is in a position of such grave difficulty and moral danger that even the hardest-headed Rationalist might well pray to be delivered from it. So long as he is clearly trying to be sincere with himself and his hearers, he is entitled to the warmest sympathy of those of us who enjoy a larger freedom. But there is nothing more repellant than the preacher who privately admits that he does not believe what he publicly utters, and laughs at the stupidity which prevents his hearers from finding him out. Nothing could conceivably be more demoralizing than this game of sanctified make-believe. The preachers denounce loose living, unchastity, drunkenness, the sensationalism of the cinema and the newspaper, the jazz band, and the unseemly dance—and

well they may. But none of these things, and not all of them together are so profoundly corrupting, so ruinous to the very principle and standard of moral integrity, as that which must be plainly called religious lying. By this I do not mean preaching false doctrine—doctrine which you and I think false. I mean preaching, as the highest and holiest truth, doctrine that the preacher himself thinks false, keeping silence about things that your church professes, and your position implies that you yourself hold, when, in fact, you do not hold them; using 'weazled words' to plant in other minds a different meaning from that which they convey to your own; humbugging the naive and unwary, for the glory of God and the security of your own income and social position."

Could anything be more significant or true than this Free-thinker's impressions and opinions? When will Modernists realize the futility and fatality of all their efforts at compromise? Dr. Law, of Toronto, in his first book, "The Tests of Life," says that a man may object to this or that doctrine of the New Testament, but intellectual honesty demands that he should admit it is there.

The Awakening of Conscience

By Edwin Whittier Caswell, D.D., Middletown, Delaware



CONSCIENCE is the voice of God in the soul of man. It is thought by some that God is speaking louder than formerly to the consciences of mankind producing the beginnings of great civic, moral, and religious awakening all over the world. Conscience is God's police officer, arresting those hiding their crime. It is the headlight of holiness, revealing the slums of the city of Man-Soul. The grafters recently arrested in New York City seem to be unusually awakened. With every heart-throb, they have felt the thumping of an inward monitor, beating at every secret room in the soul, crying out, "Confess! Confess!" What a great horror to be left alone in a prison cell with conscience, alone with self, sin, and judgment to come. It is then that men surrender and confess far more than any dreamed of, for they are tormented in the burning flame of a torturing conscience when they see themselves as God sees them.

Daniel Webster eloquently describes this condition of soul in his speech at the trial of the murderers of Joseph White. He says:

"The guilty soul can not keep its own secret. It is false to itself; or, rather, it feels an irresistible impulse to be true to itself. It labors under its guilty possession and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed upon by a torment which it dare not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, either from Heaven or earth. The secret which the murderer possesses soon comes to possess him; and like the evil spirits of which we read, it overcomes him and leads him whithersoever it will. He feels it beating at his heart, rising to his throat and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarrass him and the net of circumstances to entangle him, the fatal secret struggles with greater violence to break forth

It must be confessed, it will be confessed: there is no refuge from confession but suicide, and suicide is confession."

In the great revival now spreading throughout Korea, where tens of thousands are being converted to Christ, the marked feature of the work is that of confession of sins and restitution where possible. The great sin of heathendom is that of theft. Where the converts can not find the persons from whom goods were stolen, they bring them to the churches and ask to have them sold for the benefit of missions. If such a feeling should prevail throughout the cities of America there would hardly be room in the churches to hold the treasures of graft and bribery.

Every soul at times feels something of the awful evil of its sin. Peter once cried, "Depart from me, O Lord, for I am a sinful man;" and Paul exclaimed: "O, wretched man that I am! Who shall deliver me from the body of this death?" When the conscience of Judas awoke, he hurried to the bribers and, casting his ill-gotten thirty pieces of silver down at the feet of the men higher up, he cried out in his agony, "I have betrayed innocent blood." So sinful men today are flying for refuge from the pangs of conscience to confession, and, we trust, to the God of mercy.

There is no greater evidence that God presides over the affairs of His world than the reaction of guilty men under the eye of the righteous Judge. Men carry the best evidence of the existence of Almighty God within them, in the approval or disapproval of conscience, and the answer to those who disbelieve in hell is the voice of those already there, who say: "Where'er I go is hell; myself am hell." "Weighed in the balances and found wanting." A man may escape other detectives, but he can not escape himself.

Old hidebound, conscience-seared sinners, as the record of their lives is unrolled, stand aghast with horror and cry for rocks and mountains to hide them from the purity of God. When sin is finished, it bringeth forth death; this is the wages it pays.

Conscience can not be bribed to keep still when the awakening is on, nor can it be stupefied by sophistries, promises, and postponements, which are the devil's opiates. When the hour is come and the eyes of conscience are opened on the soul, then the guilty exclaim, "Hast thou found me, O my conscience?" Canst thou sleep no longer? The answer comes, "Sleep no more, Macbeth hath

murdered sleep." The ghost of guilt is everywhere in the mind, peering upon the wreck of character, the ruins of an immortal, the desolation of volcanic passion. No wonder the soliloquy of such a being is, "My punishment is greater than I can bear." Hell itself will be a refuge from thy gaze. Conscience, then, will abdicate its throne, and remorse rule thereon forever.

Why will men risk their last chance and gamble their souls away for the momentary pleasures and passions of sin?

Professor Webster, who killed Parkman in Boston, said to the keeper of the prison: "Take the men out of the cell next to me. They made a noise all night long that went tap, tap, tap, and seemed to say, 'You killed Parkman.'" The jailer replied, "The cell next you is empty." Another murderer who killed a young lady said the flies buzzing in his ears seemed to say, "Eliza! Eliza!" A man who killed his wife to marry another woman, twenty years after gave himself up to the officers of the law, so as to find peace from the horror of his sin and from the torment of conscience worse than death.

Conscience is called the mirror of the soul. Animals only look outward, but man looks within. He can see his own moral nature reflected in God's glass. If yours is a face of purity, it brings peace; if ugliness and sin, one seeks to smash or curtain the mirror. A young lady who did not like her face broke the mirror in pieces. So men try to destroy the Bible, opiate conscience, and every evidence of their iniquity. They are like the murderer who hid the body of his victim in a pool, but the pool dried up. He placed it in the woods and covered it with leaves, but the wind blew the leaves away. His sin was ever before him, gnawing his soul.

It is said that words written with the juice of a lemon, when brought to the fire, become legible. So the blaze of conscience reveals sin in its unquenchable burnings and undying gleams. The poet truly expresses these tortures of memory when he says:

"I sat alone with my conscience in the place where
time had ceased;
And we talked of my manner of living in the
land where the years increased.
Hosts of forgotten actions floating before my
sight,
And things that I thought were dead things were
alive with a terrible might.
The vision of all my past life was an awful
thing to face
Alone, with my conscience, sitting in that solemn
place;

And I know, of the future judgment, how dreadful soever it be,
That to sit alone with my conscience will be judgment enough for me."

"The only way to escape from God is to fly to God. Here the accursed spot is washed out in Jesus' cleansing blood. How wonderful that God will write over a sinful soul, "Pardoned, Redeemed, Reconciled!" Then, when you feel the mercy of God dropping as the gentle rain from heaven, cooling and refreshing your burning spirit, you will cry out, "My Lord and my God," and sing:

"O God, how beautiful the thought,
How merciful the blessed decree,
That grace can e'er be found when sought,
And nought shut out the soul from Thee!"

Horace Bushnell calls faith the recurrence of a soul that is a sinner upon another soul that is a Savior. How glorious that the most helpless and sinful may find rest and peace in Him forever! Here is the immovable Rock of Ages, cleft for you, higher than all the floods of time; sheltering, protecting, saving.

I herewith enclose check for a new subscription which I won by just showing him my last number. The CHAMPION is indispensable to the minister who wants to keep abreast with the times and at the same time escape the deadly snares of "modernism."—*Rev. C. F. Strutz.*

Jehovah—Jesus or Satan

By William H. Bates, D.D., Greeley, Colorado



IT is the consensus of scholarship that between the first and second verses of Genesis—between creation and the chaos that came—untold ages intervene.

Why chaos? "The earth was"—better became—"without form and void." The Hebrew words *tohu va bohu*, without form and void, are found together in only two other passages, Isa. 34:4 and Jer. 4:23, and in both places they clearly are used to express the ruin caused by the outpouring of the judgments of God. Presumably so here.

Pember, in his *Earth's Earliest Ages*, taking his clue from Ezek. 28:14, "The Anointed Cherub that covereth," adduces cogent reasons in chapter 3, "The Interval," for believing it was because of what Satan did in the sphere of Gen. 1:1, that God's poured-out judgments resulted in the terrific catastrophe of Gen. 1:2. It was therefore through Satan that the primal or preadamite earth was wreck-wracked into chaos.

But out of chaos cosmos was to come. In the six "days" of Gen. 1, God re-formed the ruin into a new world, pronouncing "everything . . . very good" (1:31). This was followed by the creation of the Adamic pair, who were placed in an arboreal garden of Eden, not in a mineral one as the previous Eden had been (Ezek. 28:12) where Satan fell from his high estate and from which he was expelled (*ibid*, 17).

Into this new Eden in this "very good" earth, unto this pair which had been created in the image of their Maker, the arch-destroyer came and wrought ruin again. Appealing to their ambition to know (Gen 3:5), as his had been to rule (Isa 14:13,14), Adam and Eve fell and were cast out of Eden, therefore into the wilderness, and the cosmos was smitten with a ruinous curse (Gen. 2:15-19; Rom. 8:22).

From that time on, Satan's power has been permeative, persistent, and more or less—more rather than less; much more—predominant. To be sure he was told that a descendant of Eve should yet prevail over him, and when her first born came she exclaimed "I have gotten a man, Jehovah" (Gen 4:1), or, to give the word the meaning which it grammatically yields, "the Promised One." She was disappointed. The fulfillment of what is contained in the promise, waits, for three times (Jno. 12:31; 14:30; 16:11); Jesus pronounces Satan to be "the Prince of this world (*kosmos*); Paul says (2 Cor. 4:4) he is "the god of this world (*aion*, age dispensation);" and John says (Ep 5:19) "the whole world (*kosmos*) lieth in the Wicked One" (Rev.). Having gotten the world into his power, he has no mind—never less so than now—to give it up.

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Let my life be a life of prayer.—*Adoniram Judson.*

A Wonderful Will*

By Samuel H. Kellogg, D.D., Toronto, Canada



OR where a testament is, there must also be, of necessity, the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Heb. 8:16,17.

The testator here spoken of is the Lord Jesus Christ, and his testament, or will, is embodied in the written Word. There is often great interest to learn what sort of a will a man noted for wealth and generosity has left. There may well be such interest in this case. Let us consider:

I. *The Testator.*

1. His dignity. Jn. 1:18; Rev. 1:5.
2. His wealth. Heb. 1:2.
3. His benevolence. Acts 10:38.

II. *The Will*—concerning which our only source of information is the document itself, not the speculations of others, or our own conjectures concerning it. In this will the testator has bequeathed to his legatees:

1. His filial rank and dignity. Jn. 1:12.
2. Eternal life. Jn. 10:28.
3. Peace (in the twofold sense of his own harmony with God and that perfect contentment which flows from it). Jn. 14:27.
4. A Kingdom—with that supremacy, lordship, headship which the gift implies. Lu. 22:29.
5. Co-residence with himself, including citizenship and residence in the New Jerusalem, with all its blessings and immunities. Jn. 17:24; Rev. 21:34.
6. The glory of perfect union with God—in view of which gift, no wonder that the testator adds: "That the world may know that Thou hast sent me." Jn. 17:22.
7. All things—including "death," as well as "life," which implies that there may be a privilege and blessing even in death. 1 Cor. 3:21,22.

III. *The Legatees.* Like the Scottish maiden on her way to a forbidden conventicle, who told the soldiers of Claverhouse: "My

elder brother has died, and some of us are coming together this afternoon to read his will, and I am on my way to the reading to see if there is anything in the will for me," let us turn to the New Testament and see who the heirs to these wonderful gifts are. The answer is very brief. It is "whosoever will." We are all by nature the enemies of the testator; but all that we have to do to establish our claim to his bequests is to show that we need them, as is the case sometimes with charitable bequests in our great cities.

IV. *The Validity of the Will.* This might be inferred from the known character of the testator—from his reverence for law. Is. 42:21; Mt. 5:17. But we may add:

1. There can be no question with regard to his right to make these bequests. Mt. 11:27; 28:18.

2. The sole condition on which the bequests are made is fulfilled in the death of Christ. Heb. 8:16,17.

3. There can be no question in regard to the right of the legatees to inherit. We were under attainder of guilt, but that same death which made the will binding abrogated this. Rom. 10:4.

4. By a singular paradox, the testator whose death gave efficacy to his will, ever liveth to see that the provisions of that will are carried out. Heb. 7:25.

V. *The Condition of Inheritance.* All effort, or purchase is excluded. We have simply to believe that the testator means us; but this is as difficult as it was for the foreman in Krupp's famous foundry to believe that the Emperor of Germany meant to give him the watch on which the ponderous steam-hammer had been made to descend without crushing it. Strange as it is that such immense gifts should be ours if we simply stretch forth our hands, it is nevertheless true. Rom. 10:4.

A conclusion seemingly remote, but really pertinent to this discussion, is that the inspiration of the New Testament (the wording of the will under which we inherit) is to us of prime importance. A more practical conclusion enjoins in one word a duty—*accept*; and embodies in one word a privilege—*rejoice*. Amid all our trials and sorrows we have still cause for joy, but that cause will be heightened at death, and made perfect when, at the coming of Christ, the redemption of the purchased possession is made complete.

*One of our Editors finds in his "archives" and sends to us an outline of a sermon delivered in the chapel of the Sanitarium at Clifton Springs, N. Y., by the late Rev. Dr. Kellogg, then pastor of the St. James Square Presbyterian Church, Toronto. Our older readers will find it as a draught of water to a thirsty soul, and our younger readers may well, with Bible in hand, familiarize themselves with its fresh and suggestive presentation of "the old, old story."—Editor.

THE SANCTUARY

The Perfect Man

By Bishop H. C. Morrison, D.D., Leesburg, Florida

Till we all come, in the unity of faith, and of the knowledge of the Son of God, unto perfect man.—Eph. 4:13.



HERE we see perfection a possibility; and the process by which it is reached, is through faith and knowledge of the Son of God. Man was made perfect at first; made in the image of God, and the gospel is designed to restore that lost image and bring him back to perfection.

The Great Principles

There are certain great principles which inhere in the very nature of God and underlie his economy. These principles in the natural world, we call "laws of nature"; in the moral world, we call them "moral laws." To antagonize or collide with these principles means destruction. Nothing can live, either in the physical or moral world that conflicts with those laws. Those principles are truth, justice and the right in all its forms. And these are but the on-movement of God himself. Nations and individuals flourish or perish by their adjustment or non-adjustment to these great principles.

Therefore the first step toward success is to find out which way God is going and to fall into line with his movement.

God Only Indicates His Plans

He does not write His plans in plain lettering. He intimates; indicates; gives signs; speaks in parables, and leaves it to us to study and consider, and in this way come to know what is meant.

God has a plan for every life. The soul is not an aimless and indifferent thing, growing as a weed or floating as an atom. But his plans wrap the soul about, and penetrate it and give it significance. God has stamped his intentions upon it; and he is wise who seeks to know what God meant when he made him. Let him but find that out and fall into line with that intention and success is certain.

There are men who have been life-time failures by trying to be what God never intended them to be. Struggling after that for

which they have no capacity, and which they could never achieve success. How we pity the man who is always just on the eve of doing something and yet never does anything, and concludes at last that the fates are against him and all because he is out of harmony with God's plan in his own life.

If men would only study God's handwriting in themselves; the little aptness of boyhood; the ready cunning of hand for the delicate carving; the quick discernment of shading which suggests the artist's power; the magic charm of the engine that takes the boy's mind; the inborn impulse that speaks in the soul and tells what God meant when he made it.

How to Detect God's Course

Just mark the trend of sin, and the divine movement is in the opposite direction. Sin is the transgression of law. It is in antagonism to God. It conflicts with the right, always moving in opposite lines to God's movement.

In our childhood we have watched the skies when they were full of massive broken clouds, moving majestically across the heavens; while far below, and moving rapidly in the opposite course, was the dark, thick vapor which we call "the rack." Always running against the quiet course of the clouds far above. Here is the picture of sin, ever moving against the majestic march of God.

It Is a Sublime Movement When Going God's Way

In harmony with him the soul moves as he moves, thinks as he thinks, wills as he wills and works as he works. God doesn't collide with such a man. He is in the mighty current of the divine life. The forces all move his way and he commands them all at will. No wonder that he moves grandly, easily, gloriously.

Joshua was going God's way when he laid his hand upon nature's brake and checked the sun and moon in their courses. Elijah was going God's way when he locked the heavens

drought and when he called the fire from the skies to Carmel's altar. Moses was going God's way when he severed the sea and saw Israel cross and Egypt perish. The men who make history, make it when they get into the channel and float with God's movement. And men become mighty in the scientific world in the same way.

The Faith Life Is One of Harmony

"Till we all come in the unity of the faith." All the Christian virtues are but so many forms of faith. Vigilance is faith on watch; fortitude is faith facing danger; patience is faith trying to see how much it can bear and how long it can hold out. But there is a perfection which is the result of bringing all the powers into harmony in this faith-life; so that the whole being is in accord with the divine. Conversion puts the soul in the trend of God's movement. The converted man wants to go God's way and do God's will; but sometimes he finds himself unprepared at some points. An organ is made for music, with its base, tenor and treble departments. But if there be so much as a broken key, or a note out of harmony, discord will mar the music. Thus the perfect life includes the whole man—bass, tenor and treble—the lower, intermediate and higher nature. And if there be aught in either department out of harmony with God the music of a joyous life is soon broken. There are some people who have much skill in finding the crippled keys in our religious instrument. But the perfect life is that which can endure every rude and unfriendly touch, and set like the instrument with every note sound, give out no discord nor send forth an utterance out of the divine harmony.

It Is a Life in the Present

Being in the line of God's movement, the soul raises no question as to what God is going to do with it. It has no anxious thought for the morrow. Its motto is "live today." Let tomorrow have solicitude and care for itself. Life is all right with me today, and will be tomorrow; simply because I shall be with God. To live in the material or in the future, is to be at unrest. The material is too uncertain for peace and rest. One has had great loss; another fears great loss will come; another has fear of dying. Why are you unhappy? Ah, I was once in affluence, while now I am reduced and have few of life's luxuries and a mortified memory of better days. Another is afraid to die. Many a mother

dies a thousand deaths through fear of dying. In a gloomy hour she says, "what would become of my precious children? It breaks my heart to think of leaving them."

Well, somebody takes care of the children of dead parents. While you are in health you are not called to leave your children; and when you are called it will be an easy thing for you to give them up. We have seen the mother give up her dear ones and do it cheerfully.

You may try, in May or June, to pull the apple off the twig; but it clings to the bough. It is tied on with ligatures and will not yield, because it is not yet time for it to come away. But after a time it is grown and ripe and mellow, and the ligatures come loose, and it drops off easily and naturally. Did you never, when a boy, lay awake in the summer night when everything was almost painfully still, and hear the drop of the ripe apple from the old apple tree near your window? That was not a sad sound to your boy's hearing.

So when the time has come, and we are to die, we will die easily if we have gone God's way and left him to manage life for us. Does the mother guard the tiny tot all the day, and listen to its prattling, then at night-time when sleep overcomes the little one, leave it to lie neglected and uncared for? The God who buried Moses, when he died on Nebo, will smooth the death-couch for us, and make it softer than the mother's bosom to the tired babe.

The Faith Life Issues from the Christ Life

"Through the unity of the faith, and the knowledge of the Son of God." No life can be perfect that does not draw its perfection from Christ. His is the only perfect life, and it is given for the life of the world. His life is to come into our life, and pervade and purify and perfect. Not by imitation; but by incorporation of his life with ours. His life so entering into, and pervading and transforming ours, as to make us strong and noble and like himself.

We quote an illustration. "There is a man who is coarse, crude, fiery, and dangerous. He has no moral power for endurance. A sore trial would drive him to desperation. But by his side one who is mild, and gentle and patient, and strong to endure. She has given her life to him, and he loves her with all the ardor of his rough nature. Her life is pervading his life, imparting moral force, smoothing it, taming its asperities, making him bet-

ter, finer, nobler. And we say of him, "His wife has made him what he is."

The Faith Life Is a Broad Life

Let the little mountain stream out into the ocean and how broad its view; and it becomes akin to the universe. No longer imprisoned in the dark fissures of the mountain gorge; but free to look up to the sun, and roll and sing with the waves that encircle the earth. How broad and great the little thing is; and only because it has come into the ocean life and liberty.

Such is the life of the soul when let out of the fissures of sin and self, and let into the great ocean of the Christ-life. Like the little stream that swells as the ocean swells, and sweeps on as the ocean sweeps; the soul in this broad life ascends to joys like Christ's joys, loves as he loves, and feels the mighty heart-beat of that life which is as broad as the human and the divine.

"Till we all come to a perfect man." What shall my life be when it is one with Christ's life, and through it, one with the life of every child of God. My life pouring its joys in upon every other, and every other rolling its joys back upon me. What a conception! That my life shall be broad enough to have part in the whole universe of being, and all the host of the redeemed have interest in me. We will need no fraternal messengers then; but like the martial air that thrills a whole army at the same moment—one common joy shall find response from every redeemed and blood-washed spirit "through the unity of the faith, and the knowledge of the Son of God."

Its Consummation

That is beyond the bounds of this probation state. Here we grow, develop and ripen; but absolute perfection is not for us until "this mortal shall have put on immortality."

Nothing is more beautiful than ripeness of Christian character. When the spring and summer have gone, and the autumn is at hand. When the selfish aims and ambitions of life have perished, and the grace of God has wrought in the heart, and the clustering fruits of the spirit crown the life, as the gray hairs crown the head. What more beautiful this side of heaven? But there shall the picture be perfected. Here it is ripeness in weakness, corruption, mortality. There it will be ripeness in power, incorruption and immortality.

Let us keep in the channel of God's movement; living this harmonious, broad, unselfish

life; and he who ripens the corn and puts the mellow hues upon the autumn fruit, will send us to it that we ripen into perfection. And as birds in the hour of migration, feel the impulse of the southern lands, and gladly spread their wings for the realms of balm and bloom, so in the death hour, we shall feel the sweet solicitations of the life beyond and joyfully soar away from the child and shadows of earth and sing in the summer of an eternal heaven.

* * *

What we are made in Christ Jesus

By James H. Brookes, D.D.

I. *Made the Righteousness of God.*

God "hath made Him to be sin for us, who knew no sin, that we might become the righteousness of God in Him." 2 Cor. v. 21.

II. *Made Accepted.*

We are saved "to the praise of the glory of His grace, wherein He has made us accepted in the Beloved." Eph. i. 6.

III. *Made Nigh.*

Not only in the judgment day, but "Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Eph. ii. 13.

IV. *Made Clean from all Defilement.*

"These are they which came out of the tribulation, (the great one), and have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14.

V. *Made Meet for the Heavenly Inheritance.*

"Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." Col. i. 12.

VI. *Made Heirs.*

"Justified by His grace, that we should be made heirs according to the hope of eternal life." Titus iii. 7.

VII. *Made Kings and Priests.*

"Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." Rev. i. 5, 6.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

And he gave them their request, but sent leanness unto their soul.—Psalms 106: 15.

Israel lusted after the fleshpots of Egypt, being tired of the manna. When the human will longs to do wrong, the evil has been committed. Sinful courses lie in the will; our Father will not violate the will by compulsion. He often gives outward sanction when He knows a person is lusting after the sinful way. Sin is in the lust of the eye, the heart, the will.

When Balaam knew God's will to be against His desires, he had the audacity to seek the Divine consent to curse Israel that he might obtain his prize of wealth and power. He wished to be in outward conformity with goodness when his soul was given over to the devil.

When a man is determined upon evil courses, the spirit of God lets him go where his heart and will desire to be. It is like the final "Depart, ye cursed" at the judgment day, only uttered a little earlier. God's spirit will not always strive with man; grieved after long waiting and pleading, he takes his everlasting flight.

Human freedom is the law of the universe. God's children can do right or wrong; He will not break down the citadel of the will. We must do right from choice. Sin lies in the desire. Chaining a man will not change him; if the sinner lacks only opportunity, he is guilty. If we lust after evil rewards in this world, we may get them at the expense of eternal riches. In the surrender of the will to God, the whole man is born anew into the spiritual kingdom of the Father. Then he will not desire to go against the will of God. He will always ask the Divine Presence to go with him everywhere, for where Jesus goes is earthly happiness, goodness and purity, and everlasting joy at His right hand.

But when they saw Him walking upon the sea, they supposed it had been a spirit.—Mark 6: 49.

How many times Jesus at first sight was unrecognized, both before and after His resurrection! It is not strange that Mary at the tomb thought Him to be the gardener when she was looking for the dead, not for the living Lord.

Seeing a man upon the shore when the disciples were fishing, no one but John knew it was Jesus till he exclaimed, "It is the Lord!" The eyes were holden of the two on the way to Emmaus so they knew Him not till He revealed Himself at the supper. Does not Christ often comfort us in our troubles when we do not realize fully at the time that it was His spiritual presence pervading the soul. We may have thought it was a ministering angel, a departed saint communing with us, but, no, it was Christ Himself, whispering, "It is I, be not afraid!" When crushing trials press you down, recognizing Jesus, you sing, "He lifted me!" He is there in the midst, always with you, going before you, being your rearward, encircling all your years with His loving protection. Think how many times your heart has burned with the fires of His love when you knew Him not for the moment, but afterward cried, "My Lord and my God!"

When we are full of faith in His invisible Presence, walking consciously with Him as our Friend and Companion, we are liable to interpret the faintest whispers of His voice when He says, "Be still and know that I am God."

How many of earthly friendships are subject to change, but He is always the same unmistakable Christ, Whose forgiving love, protecting power makes us more than conquerors over all our foes.

Shakespeare says, "Cowards die many times before their death; the valiant taste of death but once." But such are cheered forever when He speaks to the soul's troubled sea, "Peace, be still!"

Thomas saith unto Him, "Lord, we know not whither Thou goest; how can we know the way?"—John 14: 5.

The disciples could not understand Jesus' words about His death till after His resurrection and ascension. The Holy Spirit glorified Jesus by showing the meaning of many things. The disciples could not see how Jesus was born to die in His youth, while others are born to live. How could He restore the kingdom to Israel if He, as a young man, was to be crucified? They could not realize how victory would come climbing Calvary's sum-

mit. They were bewildered, amazed, troubled. His explanation, saying, "I am the Way, the Truth and the Life" shed but little light on their pathway, while they whispered to each other, "We cannot tell what He saith."

No person had ever spoken before like Jesus, and no one ever has since. His disciples followed Him blindly to the Cross, to Easter Morning, to His ascension, and only saw the way and the life when the Holy Spirit fell upon them at Pentecost. Then Christ became to them the author, the power, the truth and salvation to all who believed.

A rich friend once said to Mark Guy Pearse, "I tried to give a pair of warm blankets to a poor widow living in a hut, but, she, being totally deaf, thought I was trying to sell them to her. She frowned, shook her head, bid me begone and shut the door on me. I then unwrapped the bundle, unfolded the blankets, rushed into the room again and threw them over her shoulders, bursting into a hearty laugh. Then the meaning of it all flashed upon her. 'For me?' she exclaimed. I nodded and smiled. 'A gift?' I nodded again. Then she stroked the soft blankets with her hand, thanked the giver with her heart, while tears of joy ran down her wrinkled cheeks." It was thus that the disciples could not understand about the mansions, Christ's going away and coming again that they might be with Him always. But when the Holy Spirit came upon them, they saw His true glory.

Many in our day are so blind and deaf they do not know what Christ means when He says, "I will give you rest. Take it and wrap my rest about you, feel its warmth of love, its peace and pleasure; take it as a gift from Me, the great Giver."

Then said Jesus, "Whither I go, ye cannot come."—
John 8: 21.

The Christian world feels, If Thy Presence go not with us, carry us not up thence; Christ being essential to the happiness of the soul, it is natural to cry, Hide not Thy face from me, a face full of grace and truth, flashing forth the glory of God the Father.

God had only one Son, and He gave Him that we might behold the glory of His love in the face of Jesus. We know there is only one Saviour in the universe. If you desert Him, you are lost in the loneliness of abandonment.

Prayer without Jesus is like a ladder with no angel upon it; it is then that our devotion dies, our love languishes in the awful soul

separation from Him. It is then we cry, "My God, My God why hast Thou forsaken me?" But the soul really knows why; it is because we were ashamed of Jesus and His scars, His blood and deity.

To be a wanderer without a destination or a companion is darker than death itself. The memory of sin tears the soul in pieces, burns the conscience with a consuming fire, while the tortured heart turns back upon itself after the Saviour has been rejected.

What a thought for an immortal, never to be welcomed by your Benefactor, never to gaze upon the matchless countenance, never to dwell in the mansioned home, never to behold the King in His beauty, your Saviour! All because you have denied your Lord, doubted His divinity, rejected His mercy and hated His purity, loving only the fruits of unrighteousness, the wages of sin.

Yet God exclaims with anguish, "How can I give thee up, O Ephraim? Turn ye, for why will ye die?" O prodigal child, come home to the bosom of loving fatherhood and Christly brotherhood, for "I am thy God forever!"

HIS GRACE IS SUFFICIENT—2 Cor. 10: 16-18.

In this same chapter, in a previous verse, it is said of Paul, "*His bodily presence is weak and his speech contemptible.*" So said the Corinthians' Church of the apostle's presence in comparison with the strong, noble-looking Barnabas. Paul was small in stature and afflicted with what he called "the thorn in the flesh," but his strength was made perfect in weakness. If the failure of the body means the cessation of the mind's life work, surely it becomes a sacred duty to care for our bodily condition. By care, health may become a habit, exercise a pleasure, self-denial a duty, cleanliness a comfort; all contributing to bodily vigor which furnishes the motor power for the mind.

It is therefore well to avoid all excesses, such as worry, anxiety, fear and evil imaginings. The Church on earth is called the body of Christ, whose mission is to help spread His glorious Gospel everywhere, until all the kingdoms of this world become His one universal Kingdom. Our Lord is the head of the body, its mind and its spiritual power, so that heaven and earth are working together in the great achievement of educating, redeeming and saving a world.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The growth of June reveals the life that was dormant in seedtime. The mysterious life of the Holy Spirit in man gradually develops into the Christlike characteristics. The hidden beauties become manifest in a fuller expression of the virtues and the graces. Babies in Christ lose their childishness of inexperience and ignorance. They put on the new man.

The Foundation

1 Corinthians 3: 1-15

The building of character is infinitely more important than accumulating a fortune or erecting a sky-scraper. The man that builds a two-room cabin looks well to the foundation. Many a farm with its buildings has been lost near the fickle Missouri. Jesus warns men not to build their immortal life upon the shifting sands of disobedience. Lawlessness in man or nation spells ruin.

Too many men look upon the surface, but God looks at the heart, and the foundation. He thought so much of the immortal life of man, that He laid a sure foundation in His Son, Jesus Christ. "Other foundation can no man lay than that which is laid, which is Jesus Christ." He is the only one in Whom we can have perfect confidence. There is no other who can so influence our life that we will be proof against every destroying force and will be able to make the most of our life.

To-day men need the fact of Christ more than ever before in the history of the world. The sinful nature of man and the subtle seduction of philosophy would deceive the "very elect." We all need the facts. Gilmore West and Lord Lyttleton in the eighteenth century agreed to refute and destroy the Christian belief in the resurrection of Christ and the conversion of the Apostle Paul. After one year of research and deep thought they met, and both acknowledged that they had been led to a profound belief in these two great facts of Christianity. Lew Wallace was challenged by "Bob Ingersoll" to refute the Bible; and he was convinced of its wonderful truth, and then he wrote "Ben Hur."

Our Nation is founded upon the fact of Christ. The Pilgrim Fathers laid the foundation. The Declaration of Independence and the Constitution stress this foundation. Our ideals as a nation rest upon Christ. This alone makes Democracy safe.

The Church of Christ rests immovably upon the fact of Christ. The confession of

Peter was the cornerstone upon which Jesus founded His Church; and that alone has made it proof against "the gates of hell."

Christian character rests upon this foundation. That became the faith of doubting Thomas before he was worth anything in establishing the Kingdom, before he had his Christianlike character. "My Lord and my God!" So now, resting upon Him, the storms of life and the testing fires of death cannot undermine our Christian hope.

The Book of Life

Luke 10: 17-24

Many take a trip to Europe. They look ahead and get their passport. They are booked for a berth in the ship; and they should engage rooms ahead in some hotel in the foreign land to which they are going. All must take a voyage of life to the "undiscovered country." Jesus Christ is our Manager and He wants us to get booked for a place in Heaven. "I go to prepare a place for you." (John 14:1).

Personally the Book of Life is more important than the Bible. It is the focusing of the Bible Life in our soul. It is marvellous how careless many are about their soul, while anxious about their body. Christ has agents all over the world taking orders, booking immortals. The Seventy were much gratified about demons being subject to them; but Christ said, "Nevertheless in this rejoice not, that the spirits are subject to you; but rejoice that *your names are written in Heaven*"

The Book of Life is true to facts, not arbitrary. God is not mocked. If we are to be booked in that Book of fame we must live that life. Men write in the soil with living seeds. Christ wishes to plant in our hearts the seeds of the divine virtues and graces. "Written in the books according to their works." (Rev. 20:12).

We may know if our names are written in heaven by the spirit of our life. Do we love the brethren? (1 John 3:14). Read Leigh Hunt's "Abou Ben Adhem." "Inasmuch as ye have done it to one of these my

brethren, even these least, ye have done it to me." "If ye have not the spirit of Christ ye are none of His." Can you say, "Christ liveth in me"? We should be consecrated wholly, in absolute surrender to His Spirit. We are held responsible for just the talents we have, no more and no less. Let us so labor that at last we shall hear the commendation, "Well done good and faithful."

The Church is Christ's organization for booking souls for life immortal and supernal. In order to this end He needs the undying loyalty of His disciples. We must be loyal to the Church and loyal to Christ in all the lines of His work. Then He will be responsible for the outcome.

"Righteousness and Peace"

Romans 14: 13-23

We all want peace, and we pray for peace; but we must remember that there can be no peace without righteousness. This is fundamental. And righteousness is more than peace and better than peace.

We must work out this truth in our own nation among the different classes and industrial interests. It is being worked out in the world among the nations. The Treaty of Versailles was not ideal; but it was the best and most righteous treaty ever signed by great nations, and it is gradually working for righteousness. The Protocol of Renes of Czechoslovakia is a miracle of national righteousness among nations. The Permanent World Court is the best step ever taken for worldwide righteousness.

In our personal life it is righteousness first and then peace. We must get right with ourselves. "To thine own self be true." We must be true to our higher self as well as our lower. The heart and mind and soul must be trued to righteousness. We must get right with our neighbors, and live the Golden Rule. We must get right with God, in Christ. This alone can bring peace to the soul, the peace that passeth all understanding.

The great satisfaction in life is seeing the right done to others, setting right the machinery of the nation, putting right in the President's seat, and in the seat of everyone in authority. All kinds of Church work are ways of doing the right thing to others. American fair play is Christlike.

Because the Kingdom of God is the working out of the truths of God, it applies to the outward kingdoms as well as to the individual life. "Lo, the kingdom of God is within you." And by working out this truth we honor God

and praise Him far more than by singing hymns and anthems.

"Whither He Himself Would Come"

Luke 10: 1-16

Foresight is Christian, and foreplanning, and foreworking. Jesus made preparation for His visits. He sent the Seventy "into every place whither He Himself would come."

John the Baptist prepared the way for Jesus, in a general way. The Seventy prepared the way in individual cases. We to-day are commissioned to prepare the way of Christ to enter into human hearts and into human actions and into every organization of society. We are Christ's agents, and He has no other human agents. On us all the responsibility rests.

This is emphatically true of our mission work, at home and abroad. The last century has witnessed the exploitation of this truth as never before. It has been the repetition of the first century on a larger scale. Thousands of missionaries have gone into China; and Christ has been coming into this wonderful nation of four hundred million souls. There is no peace as yet, because there has not yet been righteousness. We need not marvel at this. The emancipation of the slaves of America did not come till after our terrible Civil War and hundreds of years of the Gospel. But China is introducing the American School System, and has some wonderful Christian colleges. Millions have accepted Christ as Saviour and Leader. General Feng alone has prepared the way for Christ to enter into thousands of lives. The native pastors are going forth like the Seventy into the villages and cities of the great Republic. When righteousness is established there will be peace, and a Christian nation.

Many Christians remember distinctly that they received Christ into their heart through the influence of some friend. "The Kingdom of God is like unto leaven which a woman took and hid in three measures of meal, till it was leavened." This shows us our calling, to go before Christ and by our influence prepare the way for Him into hearts. We are to introduce Him, and then not worry. Some still turn from Him, and refuse allegiance; but He is coming to His Kingdom faster every year. Christians have been praying these nineteen centuries, "Thy Kingdom Come." The day draws near when it will be true, "The kingdoms of this world are become the kingdoms of our Lord and Saviour Jesus Christ."

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

God's Answer to Evolution. By Dr. Thomas Cary Johnson. Presbyterian Committee of Publication, Richmond, Va. Price, \$1.00.

A book like this ought to be read far and wide. For the spiritual mind, the mind that has been born from above by the Holy Spirit through the Word of God, it is most uplifting and satisfying. The thought moves on a high level; it does not drag you through the truck and mire. But for this very reason we fear it will not appeal to the evolutionists. They cannot rise to Dr. Johnson's elevated plane of thought. They cannot pull themselves out of the jungles and swamps and forests nor from the company of their favorite animals, the monkeys, gibbons, baboons and porillas. They cannot walk with this author in the garden of Eden where God communes directly with the man and woman whom He created in His similitude. This is too high a kind of psychology for them. In fact, they want little pure psychology; they prefer anatomy and physiology, because that gives them an opportunity to compare themselves with their supposed animal ancestors. If they were to consider man's higher ethical and spiritual gifts and faculties, they might be led into a higher and brighter atmosphere, and it might dawn upon them that their remote progenitors were created in the divine image. And what would never do! Still, we would recommend this excellent volume to their earnest consideration. All true Christians will rejoice in the noble qualities of the book, even though others who prefer jangledom may not.

Cavaliers of Truth. By Thomas H. Liscomb, B.D. Cokesbury Press, Nashville, Tenn. Price, 30 cents.

The author means by "Cavaliers" the Modernists, who are bent on playing the part of knights-errant today and assume the role of being the seekers for the truth par excellence, no others belonging to their favored class; no others caring for the truth or being able to find the truth. The booklet is a satire on our valiant cavaliers" described by Paul as never learning, and never able to come to a knowledge of the truth." The author vividly pictures their mental and religious wander-

ings, doubting this, rejecting that, until by and by they find themselves in the mistland of agnosticism, sure of nothing but that they question everything. Some leading Modernists will find their portraits well drawn here, although no names are mentioned. Of course, the Modernists will simply curl their scornful lips at the book, and complain about being "persecuted" and "abused" and about orthodox people being so "harsh." Yet we would advise them to read the work, and see whether they may not be running into imminent peril and leading their disciples in the dubious way.

Songs of Deliverance. By Alice Maude Carvell. The Bible Institute Colportage Association, Chicago, Ill. Price, 50 cents.

This is a beautiful book both for its make-up and its contents. It is printed in two colors, black and red, and is bound with delicately tinted paper, and tied with a silken cord. The poems are of that spiritual order which proves that the author has had experience of the redeeming work of Christ and the regenerating power of the Holy Spirit. She knows what the mystical union with Christ means. The poems all inculcate trust in Christ for salvation, and are adapted to give much comfort and help in time of need. There is often expressed a desire for the coming of the Lord, and yet no impatience is shown because He delays His advent for a time. The note of readiness is strongly emphasized.

Theism: A Survey of the Paths that Lead to God. Second Edition. By John J. Tigert, LL.D. Lamar & Barton, publishers, Nashville, Tenn.; Dallas, Tex.

Although this is not a new book, it is a most valuable one. We agree with the author that the various arguments for the divine existence are of much force, and have their value in the fact that they lead to the conclusion that theism is the only conception that is reasonable and adequate. They may not have the force of mathematical demonstration for the atheist or the agnostic; if they had, there would be no atheists and agnostics; but they do prove that the cosmos can best be accounted for on the basis of a creating and preserving God. We have a somewhat better opinion of the

ontological argument, even in its Anselmic form, than does our author; for whenever we think of the relative, the dependent, the finite, etc., we cannot help thinking of the Absolute, the Independent, the Infinite as necessary; hence, if no Perfect Being exists, our highest and most necessary thinking is void and delusive. The whole argument revolves around the fact that the conception of the Absolute and Perfect Being is a necessary thought. Our author most ably presents the argument as modified and developed by Descartes. Impressive and convincing are his presentations of the historical argument, the argument from the First Cause, and the argument from design. A valuable chapter deals with the theory of knowledge. The book is brought to a close by a most effective "prescription for modern materialism"—which is just as much needed today as it was twenty years ago.

The Bankruptcy of Evolution. By Harold C. Morton, M.A., Ph.D. Marshall Brothers, London, Edinburgh, New York. Price, 95 cents in American money.

Those partisans of evolution who assert that all "scholars" accept the theory reckon without their host, and prove that their reading is one-sided. Here is a book that effectively refutes all such idle accusations. Our author understands the details of science, so that he is able to weigh all arguments *pro* and *con*, and appraise them at their true value.

Going back to the Greek philosophers, he analyzes them keenly, and shows that the real forbears of modern evolutionists were the old-time philosophers who desired to give an explanation of the origin and course of nature without any recognition of the supernatural—Democritus, Epicurus, Lucretius. An interesting critique is the chapter on "Darwin as a Philosopher," showing that the great scientist often made over-broad generalizations from meager data and committed numerous logical fallacies. In late years there has been a decided "revolt from Darwin," very few scientists now-a-days believing that his method of explaining the evolutionary process was adequate. The unsettled state of mind among the real scientists regarding evolution and its causes is vividly depicted in the chapter entitled "Some Verdicts of Eminent Scientists." The meager data on which the doctrine of descent is based are exposed in a merciless way. The author shows clearly, by concrete examples, that variation is often effected within the limits of species, but that those limits can never be transcended. A

most illuminating discussion of blood-reaction brings this effective *coup de grace* against evolution to a close. Surely such an able book ought to receive attention from the devotees of evolution. They ought to be willing to read both sides of the question.

Additional Book Notes

The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill., deserves the gratitude of all Christian people for publishing in their Evangel Booklet Series the account of William S. Dutton's famous interview with Dr. Howard A. Kelley, in which the latter spoke so freely and frankly about what he calls "The Most Important Thing in my life." Dr. Kelley regards religion as the paramount thing. During the three hours granted to his interviewer he talked only on the subject of religion, and told how the Holy Spirit through the Bible had transformed his life. He said that "his whole life was bound up in it"—the Bible. This interview was first published in *The American Magazine* and attracted much attention. In its present cheap form it ought to have a wide circulation. It will do much to cure doubt and help the believer to answer the objections of infidels and negative Biblical critics. It is indeed "an extraordinary story, coming from a great heart and a great mind." Price 10 cents each; 12 copies for \$1.00. Attractive rates on large quantities.

A powerful summary of the facts and arguments against evolution is a tract entitled "The Fallacies of Evolution," by Dr. E. W. Bullinger. It is published in England, but may be bought of the Tract Press, Harrisonburg, Va., of which John L. Stauffer is the manager. The price is only 10 cents. Send for it at once. It is most cogent and convincing. The author shows first that the evolution theory has no scientific basis in the facts of nature. Then he proves that the theory is not reconcilable with the Bible and Christianity. A section is given to what is called "Christian Evolution," which is shown to be neither evolution nor Christianity. For example, how can evolution account for Christ, for the Bible, for the experience of regeneration? How can the miracles recorded in the Bible fall in with the method of evolution? Just read the tract, and think the subject through for yourself.

AN APPEAL

We are now face to face in America with a spirit of growing lawlessness and immorality. The leaders in the religious and political world bear testimony to the great peril which confronts us, and are doing their best in seeking for a method to check this great flood-tide.

The only remedy is a knowledge of God as revealed in His Holy Word.

Some of our leading men recognize that our supreme need is spiritual. The makers of our Constitution, the founders of our great republic, were men who knew and feared God.

President Coolidge recently said, "It was because religion gave the people a new importance and a new glory that they demanded a new freedom, and a new government. We cannot in our generation reject the cause and retain the result."

The late President Wilson voiced the same sentiment when he said, "We must turn to spiritual things to avoid a revolution."

The Bible contains the highest system of ethics, and produces the highest type of character in individuals and communities where accepted and lived.

In view of the great importance of a dissemination of a knowledge of the Bible, as American President of the Berean Band, an international and an inter-denominational movement, founded in England in 1905 by Mr. Charles J. G. Hensman, to encourage the habit of storing the memory with the words of Holy Scripture, I appeal to you as Christian men and women to aid in this worthy work. This you can do in two ways:

1. Definitely memorize some portion of the Holy Scripture regularly. The only way to grow in grace and in the knowledge of the Lord Jesus Christ is to fill one's mind and heart with the Word of God.

2. Get others to regularly memorize some portion of the Bible. This is one of the most effective ways of bearing witness for Jesus Christ. What better act can you do than to influence a friend to fill his mind with the precious truths of God's Word?

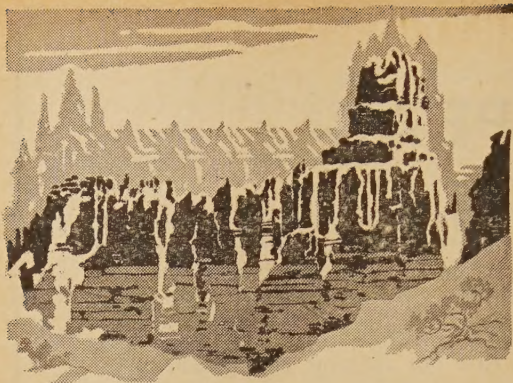
The sole obligation of membership in this organization is the memorizing of one verse of Scripture every week. Each member is furnished with a list of fifty-two Bible verses for the current year. These are carefully chosen, a definite subject being taken each month and a subdivision of that subject for each week with the object of cohesion of thought and so far as possible a completion of subject, in each year.

The cost for membership is only 17c per year. This includes the list of verses in a suitable case to be carried in the pocket.

Small bands or groups can be organized among the different ages for the purpose of meeting together to review the Scripture verses. It can thus be carried on individually and by groups, making it a means of bringing people together in a social way, and for prayer and fellowship in the Lord. Pastors and Sunday-school teachers, and religious leaders can greatly increase their influence for good by cooperating in this great work.

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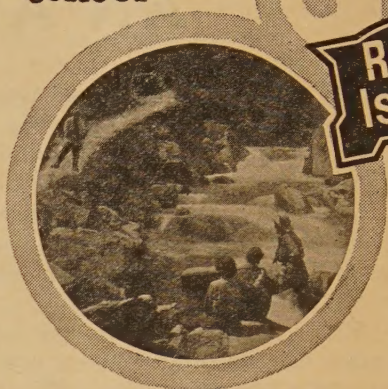
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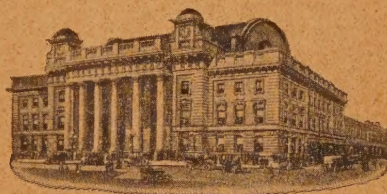
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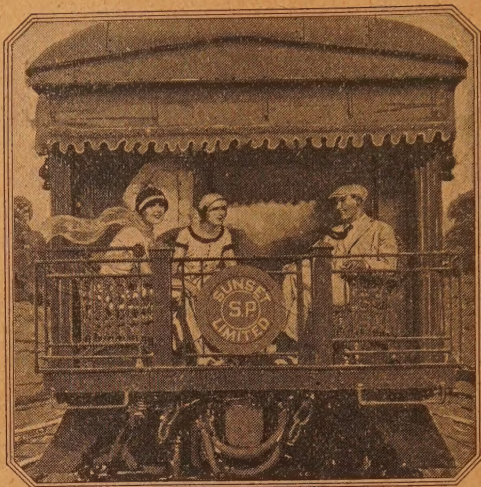
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